

The Magazine for the Christian Home

Hearthstone

BERKELEY BAPTIST DIVINITY SCHOOL
SANDFORD FLEMING LIBRARY



TONY BISCOTTI

- Giving Happiness on a String—*Genere Selsor*
- Remembering, Without Pain—*Mrs. Edward Stellwagen*

JANUARY, 1960 • 25c

The Magazine for the Christian Home

Hearthstone

V.12
1960

E. LEE NEAL, *Editor*

RUBY CRADDOCK, *Assistant Editor*

ANKO JANSEN, *layout*



Contents

ARTICLES

Your Family and Christian Faith (Article for Parents' Discussion Groups)	Richard E. Lentz	1
Consider Your Child's Awareness	Helen L. Renshaw	4
The Matter of Manners (Article for Parents' Discussion Groups)	Alberta Z. Brown	8
Giving Happiness on a String	Geneve Selsor	11
Remembering, Without Pain	Mrs. Edward Stellwagen	13

STORIES

Take My Hand	Bea Sonnichsen	6
Story for Children		
Katcha and the Scrolls	Evelyn Witter	18

FEATURES

Biblegram	Hilda E. Allen	7
All in a Year!	Waltner	16
Family Worship		19
Family Counselor	Donald M. Maynard	29
We Made Each Other's New Year's Resolutions	Rosalie W. Doss	30
Books for the Hearthside		31
Over the Back Fence		32
Passport to Fellowship	Inside Back Cover	

Published Jointly Each Month By

Christian Board of Publication

WILBUR H. CRAMBLETT, *President*

Beaumont and Pine Boulevard
Box 179, St. Louis 66, Missouri

Vol. 12

Editorial Committee

No. 1

Marvin E. Smith, *Director of Church School Literature Division*
Jessie B. Carlson, *Children's Editor*
Ray L. Henthorne, *Youth Editor*
Sherman R. Hanson, *Assistant Youth Editor*
E. Lee Neal, *Adult and Family Life Editor*
Richard E. Lentz, *Director Family Life*

Benjamin P. Browne, *Director Christian Publications*
Marian Brawn, *Children's Editor*
Dorothy Sill, *Assistant Children's Editor*
Berthold Jackstelt, *Youth Editor*
Charles W. Griffin, *Uniform Lesson Editor*
Francis E. Whiting, *Adult Editor*
Joseph J. Hanson, *Director Family Life*

Second class postage paid at St. Louis, Missouri, and at additional mailing offices. All books and printed matter referred to in *Hearthstone* may be ordered from either publishing house. All prices are subject to change without notice. The Scripture quotations are from the Revised Standard Version of the Holy Bible, copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A., 1946, 1952. Used by permission. Price, 25 cents per single copy; five or more copies to one address, 20 cents each (60 cents per quarter); single subscriptions, \$3.00 per year.

Copyright 1960 by the Christian Board of Publication and the American Baptist Publication Society

Printed in St. Louis, Mo., U. S. A.

It Is Winter!

—Job 37:5-13

"God thunders wondrously with his voice;

he does great things which we cannot comprehend.

For to the snow he says, 'Fall on the earth';

and to the shower and the rain,
'Be strong.'

He seals up the hand of every man
that all men may know his work.

Then the beasts go into their lairs
and remain in their dens.

From its chamber comes the whirlwind
and cold from the scattering winds.

By the breath of God ice is given, and
the broad waters are frozen fast.

He loads the thick cloud with moisture
the clouds scatter his lightning.

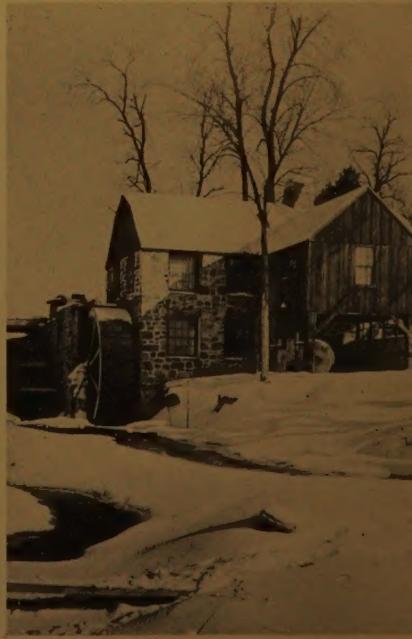
They turn round and round by his
guidance,

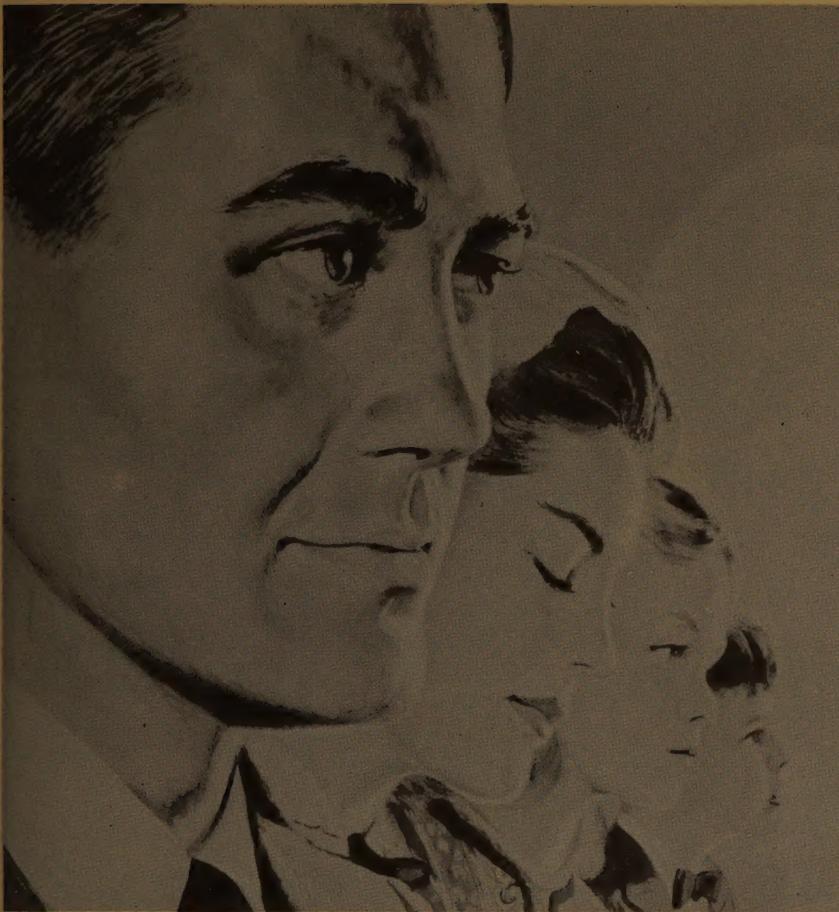
to accomplish all that he commands
them

on the face of the habitable world.

Whether for correction, or for his land
or for love, he causes it to happen."

—Religious News Service





—Religion in American Life, Public Service Photo

"Of course I'm interested in good family living. Who isn't? But for me that is not enough. I'm a Christian. What I want to know is what is Christian family living? What should my Christian faith mean to me and my family at home? What is a Christian family anyway?"

This comment was made by a young layman in a church parents' class. It was his conviction that as Christians we cannot be satisfied with the good—we need to discover the plus qualities and values which are developed in family life by Christian faith and which cannot be had without it.

It would please some if in our Bible there were a detailed definition of the Christian family. Such a description would be at least nineteen hundred years old today and would come to us from a pre-democratic, pre-scientific society. It might not be as helpful as we may suppose. There are relatively few direct references to family life

in the Bible. The main reason for this is not disinterest of biblical writers but their assumption of the importance and strength of family life in their times.

There are direct family references in Jesus' teaching but usually they are intended to illustrate or clarify personal relationships in other areas. The parable of the loving father contained in Luke 15:11-32 is an example. Any message of this parable for family life is an implicit one only. There are four ways in which the Bible is helpful to us in our desire to describe Christian family life.

There are direct statements about home and family duties, relationships and purposes; Ephesians 6:14, for example. Since families are groups of people, all biblical guidance for group life is relevant to family life. The *Golden Rule* was not spoken specifically to families, but sometimes it is most difficult to follow its command in the intimate life at home. We

Your Family and Christian Faith

by
Richard E. Lentz

recognize today that one "takes his whole self everywhere." Whatever help for individual Christian living or development may be supplied by biblical writers is indirectly helpful because it improves persons for all of their contacts and duties in which they are everywhere involved. Especially enlightening to families are the sections of the New Testament which describe the church, for the household of faith was often a family group. Family analogies are common in the literature about the church.

As Christians today we do as Christians have always done, we supplement biblical sources of understanding of our Christian responsibility with observation of others who are living in similar situations. The families of our churches become for us personified parables of Christian family life. They are examples for us to follow—and sometimes unfortunately they are cautions for us to avoid



—from "Seek Ye First" Presbyterian Church U.S.A.

The Bible provides helpful guidance for Christian family living.

in the life of our homes.

Exchange of experience and opinion is a means of sharing insight and clarifying one's own ideas. Conversation, reading, and discussion are helping homemakers to discover more fully the meaning of biblical guidance for their families and to think through their own convictions about Christian family life.

Perhaps you would like to hear what convictions have been emerging in these conversations? Consider three. There are others, of course.

First, nearly all church families admit that being Christian has not made them perfect—either as individuals or as family groups. Indeed in their study and conversations it has become clear to them that being Christian does not de-

pend upon "works" today any more than it did in New Testament times. Church homemakers have found, too, that their Christian faith has not eliminated problems for them, but in fact, has created some additional ones.

Second, these persons who have talked together about their experiences in becoming Christian families have discovered that it is their relationship in faith to God in Christ which has given them a different center of gravity for their lives. Birth, parenthood, marriage—indeed every phase of family life—derives its finest expression in partnership with God. Families began in the mind and love of God. He cares for them. They are responsible to him.

Third, since families and family functions had their origin in the

wisdom and love of God, all family life is an "eternal triangle": Husband - Wife - God; Parents-Child-God; Brother-Sister-God. The epitome of Christian stewardship, then is the dedication of family relations to the performance of God's will. It is this dedication in faith which distinguishes the Christian family from all others.

Among many of these parent discussion groups and among specialists in Christian family education there is an impressive agreement. One of the major functions of the Christian family—if not the supreme function—is that of nurturing faith. They speak of the Christian family as a school of faith!

The texture of faith in one's life can hardly be separated neatly into separate fibers. At least as

we use faith in this article—to indicate confidence or trust—it is impossible to separate religious faith from all the rest. In a Christian family one learns to trust one's self, one's neighbor, one's world, one's God, because the family believes in Christ.

Everyone knows by experience that his family can give him both courage and confidence. Most of us know, too, that sarcasm and criticism by family members can leave us bereft of confidence in ourselves. Self-respect is not egotism. Christians cannot but think highly of themselves; for they know that God is their Creator. Their worth is intrinsic because of this fact. Families as schools of faith help children and adults to learn who they really are—and to respect themselves appropriately.

Some adults as well as some children hide in fear from an electrical storm—or flee from a harmless insect. The world can be terrifying. There are dangers for everyone which he is wise to consider. The Christian view of our world is that God is responsible for it. He keeps it in balance and gives it the energy it requires. The beauty of it is his. Scientists are sometimes more confident of the orderliness and power of the universe than religious specialists. Christian homes develop appreciation of God's world and teach

the whole truth about its beauty and benevolence.

What has been written of faith in the physical world is doubly true of the social world. Attitudes toward people are developed within family conversations, plans, and activities. Students of Jesus' ministry often stress his fondness for people, his tenderness toward children, his gentleness toward women. Because Jesus approached people in love they responded in love. The ability to love and to trust must be acquired early in life, usually within the home.

Love and trust are seldom taught by precept, usually by example. Only when we experience love can we respond to it. Until we have known by experience what love really feels like we cannot give love to others. Family life should be love-permeated. Attitudes of parents toward each other and toward persons outside the home set the pattern of the conduct of younger members of a family. Prejudice, confidence, trust, friendliness are "caught" by children from their associations with their parents.

The Christian family reaches its highest development as a school of faith in God as known through Christ. While faith is experienced first in the person-to-person relations of home life, it extends upward very early in life.

Bedtime prayers and grace at mealtime are beyond the full comprehension of very young children, but they convey to the child the fact that his home and parents have "relatives" elsewhere. God, Jesus, and church enter a child's feelings in family associations before they become a part of his conscious thinking about religion.

Conversation—even argument—about matters of faith helps young people and adults to continue their religious development at home.

Family worship, if it is genuine and related to the real concerns of the family, is an important means of teaching faith by experience of it. To be significant, family worship must be worship—not discipline, nor discussion nor a class in public speaking. Many ways of family worship are being worked out by families today.

Church relationship is an important phase of a Christian family's life as a school of faith. Family conversations about the church are important but active family involvement in the program of the church is required for full family development. In a real sense the church is the "extension school" or "advanced school" of faith on which families will need to rely for their full performance of God's will for themselves as families.

(See pages 24 and 25 for meeting plans)

Prodigals

Our egos circumscribe us; through the years
We use for Self our God-entrusted powers;
We race through life, expending precious hours
To get, to garner for our own careers.
God's watch-care we forget, and so our fears
Of bomb, of bane, of boring empty hours
Corrode our lives until our spirit cowers,
Afraid of life, of death, of human jeers.
Great Father, help thy erring sons to see
That we, like prodigals, have turned from Thee;
We squander Life, thy gift, for selfish ends;
For lack of trust in Thee our spirit bends;
Help us our fears and egos to outgrow,
As we arise and to our Father go.

—Edna Russell Morgan



On cold winter days, pieces of suet or fat may be tied on the branches of trees and shrubs to attract birds. In this easy way, children can begin to appreciate and help care for the birds God has created.

WHAT STARTED THE IDEA that true wealth is the possession of things? I may be disputing the experts, but it seems to me this theory is wrong. Take my Aunt, who was so poor in worldly ownership. She was always singing. Her songs didn't come from a book. They came from her heart, and she made them up as she went along. While her hands skinned fat tomatoes she sang, "Thank you for tomatoes, for all our food, for our pure spring water. . . ." Her songs were a sort of thanksgiving for the many lovely things of which her heart was aware. She set her joy to music, her own special music.

It really was quite a surprise to me when I discovered that not all Aunts sang. With all the things

my Aunt had to worry about she could have ranked with the experts. Uncle was a chronic nagger; twice the farm succumbed to drought; and once a flash flood swept away the barn.

One year, when I was older, my plans for going away to school had to be postponed. When Thanksgiving Day rolled around, I complained loudly that I couldn't see anything for which to be thankful.

"That's because you didn't grow up right," my Aunt said sadly. "Your awareness is so terribly limited." She meant, of course, my awareness was tuned to record only painful situations and personal discomforts.

How fortunate is the child who is taught early to be fully aware. A schoolteacher once asked a group of children, "What are the loveliest things you know?"

The answers were varied and surprising. "My kitty's soft ears." "Sugar cookies." "A tricycle rushing." "A bird singing cheep-cheep." "A puddle." "The feel of marshmallows." "Climbing up a hill." "Scrunching the leaves." "My collie's tail."

These children showed varying degrees of awareness. Answers indicated that some of them had parents who took them on walks. Obviously, some had pets that they cared for and loved. A few of these children were fortunate to have especially lovely homes and a loving family, yet they were not necessarily the ones who bubbled with the things they considered

Consider

the "loveliest." Unfortunately some of those seemingly most blessed were the most halting in their answers.

Boys and girls in America possess a beautiful world, but are they aware of it? Does your child see the miraculous white blanket of winter; spring awakening to life; summer warmth and sunny skies and bloom-flowers; the autumn harvest of vegetables and fruits? The world in all its beauty is the handiwork of God, and a small boy or girl who is encouraged to see the world around him will never have to hang his head because he has no answer to what is the loveliest thing.

Let your child see your own delight in the world. Together, enjoy the simple joy of a walk in the rain or wind, or just at the rising of the sun. When my own children came into the world I remembered my Aunt's bit of philosophy and it became something for me to think over. I decided she had something. I still think so whenever I see exceptional and joyful awareness in my children.

Our children are taught to pray at bedtime. They tell God about their day and ask his forgiveness for any wrongdoings. They ask his protection through the night. But do they say thank you—thank you for specific things? Many prayers of gratitude have been written for children. But memorized words do not always have the same meaning as words directly from the heart. Encourage your child to say, in his own words, the special things he has enjoyed that

Your Child's Awareness

ay. Suggest that your child say thank you to God at the conclusion of any formal prayer he has earned.

A child at his mother's knee prayed, "Thank you for the chocolate ice cream and the bear at the zoo and the milk man and the ride on the bus and the red paint on my auto. . . ."

Life can be rough and even become rougher, but fortunate is the person who grows up with a pair of rose-colored glasses! They will point up the many things about which to be happy. Such a person will live a rich and rewarding life in spite of woes or lack of coins in the bank.

Perhaps we parents are the only ones who can give our children this important characteristic of gratitude. A friend or teacher can emphasize, but it becomes our responsibility to instill the correct attitude.

And when we teach this thing, let's remember gratitude that brings from awareness need not be limited to any special time of day or any particular day. Why wait for the evening prayer or Thanksgiving Day? My Aunt didn't. Thanksgiving tumbled from her heart a dozen times a day and every day. Her heart repined and no one ever could take that from her.

If all parents made this gift of right awareness to their children, many of the world's gravest problems would solve themselves. So never mind the experts. Just count your many blessings and let gratitude fill your heart!



What are the loveliest things that children know? Without a doubt, this girl would select her soft, cuddly doggie.

TAKE MY HAND



by Bea Sonnichsen

—Art FitzSimmons

SMALL DAVID JERKILY PUSHED his baby sister's high chair toward the supper table.

"Be careful, son," cautioned Daddy as he set the pitcher of milk down, but too late.

Bang! the high chair hit the table, upsetting the milk and frightening the baby into tearful screams.

Daddy grabbed the towel to stop the river of milk; in his haste he stepped on the puppy's tail. The dog's howling and the baby's crying were too much for him.

Glaring at David, he picked up the baby and held her in his arms; he would have to ask the house-keeper to stay longer while his wife was in the hospital; he simply could not cope with two children, a dog, and the evening meal alone.

Small David tried to mop up the

milk, but the towel was too big for him to hold.

"Sit down and eat your supper, son," said Daddy as he put the baby back in her high chair. They were such good children when their mother was home; she had such a gentle way with them, and was so patient and understanding. No wonder they all missed her so.

David watched his baby sister until she stopped crying; then he puckered his mouth and blinked his eyes at her. His funny faces always made her laugh, but tonight she took one look and began to cry again.

Daddy jumped up from the table. He was angry now. "Go to your room, David," he said.

"Why, Daddy?" asked David.

"Because I said so," answered Daddy.

Tears filled David's eyes as he walked to his bedroom. Ever since Mama had gone to the hospital Daddy had been so crabby with him. Maybe Daddy didn't love him any more; he was always holding the baby, and he never scolded her; why, he bet Daddy wouldn't even miss him if he went away. Mama would, but not Daddy. He was too busy with the baby.

David stopped crying and thought about running away; he'd pack his clothes and go to Grandma's house. Grandma would take care of him until Mama came home, but David wouldn't tell Daddy where he was going.

David took his little suitcase from the closet and put some clothes in it. Wiping his face on

his sleeve, he walked into the living room where Daddy was reading the paper.

Daddy looked at David and the suitcase in surprise. "Going somewhere, son?" he asked quietly.

"Yes, Daddy," answered David earnestly, "I'm running away."

Daddy didn't know what to say; the wrong words at this time could be harmful. He walked to the door with David. "I'll turn on the porch light for you, son," he said as he watched the small figure go down the steps.

Daddy knew Grandma's house

was two blocks away; perhaps that was where David was going. He would get the baby and follow close behind to see that nothing harmed him.

Daddy put a blanket around the sleeping baby and lifted her to his shoulder. As he came into the living room he heard a little tap on the door; he opened it and there stood David.

"I was going to Grandma's house, but Mama said I must never cross the street alone. Would you take my hand, Daddy, and help me across?" asked David

as he looked gravely at Daddy.

"I was going to Grandma's house, too," said Daddy. "I was so lonely after you left."

"Were you lonely, Daddy," asked David unbelievingly, "for me?"

"Yes, son, for you. No one could take your place, David, and the baby and I need you now that Mama isn't home. We must all stay together and help her get well. Shall we walk to Grandma's together?"

David nodded happily as he clasped Daddy's hand.

BIBLEGRAM

by Hilda E. Allen

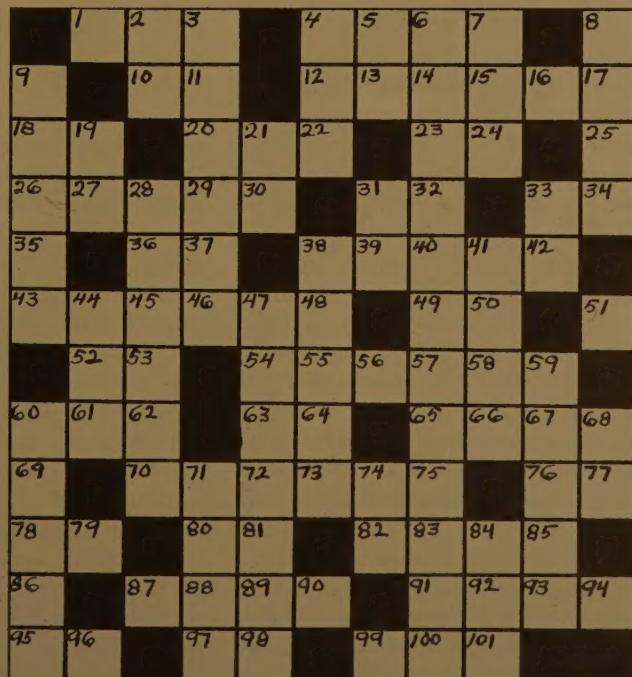
Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

A One who is not very bright -----	30 45 35 53 64
B Paul Revere's signal -----	4 27 17 38 42
C Skirts for Scotch Highlanders -----	95 8 29 47 75
D A ram is one -----	12 92 28 55 57
E Number of meals for a day -----	69 33 14 66 39
F Apparatus for steering a ship -----	54 90 73 23
G The fiftieth state -----	2 60 76 20 31 51
H Inquisitive -----	94 5 46 81
I The joint on which a gate swings -----	65 77 21 85 15
J Is obliged to, or ought to -----	36 72 25 13
K A swamp, or soft ground -----	80 40 68 9 26
L Grows better in health -----	63 58 32 7 82
M Truthful -----	99 50 84 3 48 18

N Blacksmith's shop -----	96 10 88 43 79 37
O Mr. Crockett, hero of the Alamo -----	62 93 89 24
P A crowd -----	1 19 44 98 16 87
Q Cab for public transportation -----	74 52 71 34
R The peel of a fruit -----	41 86 61 22
S Kind of floor for a bathroom -----	78 100 56 70
T Late -----	97 67 6 59 11
U Biggest share -----	101 83 49 91

(Solution on page 28)



The adult's manners are on display as he teaches his child manners. Do you avoid speaking to your children in critical, discourteous tones?

The Matter of Manners

by
Alberta Z. Brown



—Edward Zycha

Article for Parents' Discussion Groups or Classes

THE CHILDREN IN an exclusive private kindergarten had been carefully trained to accept their graduation diploma from the principal of the school, and to respond in a very polite way. On the day of the ceremony the principal, who happened to be a lady, was unexpectedly called out of town, and her duties were assumed by a male substitute. With only one exception the many properly practiced children accepted their diploma and responded politely, "Thank you, Miss Jones." The memorized name did not fit the occasion, but the expression of gratitude, if it actually represented sincere sentiment, was still appropriate. The Matter of Manners includes much more than a few glib phrases spoken at the proper time; unless prompted by a

genuine and sincere Christian philosophy, manners may be only the result of a parrot-pose.

Why are Americans repeatedly accused of having bad manners? Why is a writer motivated to write about *The Ugly American* describing the bad conduct of many of our citizens in other countries? Why does almost every city in the nation have to wage anti-litter campaigns to try to encourage people to be more thoughtful in disposing of trash? Yes, and why do many adults hesitate or refuse to invite friends over for a pleasant evening of visiting if there are children in the family? Paradoxically, with all the signs of bad manners that characterize adults as well as children, books on etiquette, and newspaper columns teaching correct social be-

havior are consistently popular reading.

Obviously, knowing the proper behavior and familiarity with socially accepted practice is not enough to assure well-mannered children and adults. Special training in private classes and exclusive schools cannot guarantee success either. The only way for any person to understand the importance of good manners and to have the compelling desire to use them is for him to appreciate the vital relationship of good manners and the Christian philosophy about people. Real manners are never the "icing on the cake"; manners are the rich and delicate flavor of the cake itself.

Perhaps manners, more than any other single characteristic, make some children more genuinely

attractive than many others. Achievement in scholarship, advantages of travel, individual talents—important as they are—may lead to self-centeredness, intolerance, and pride unless the significance of manners is understood, too. When a precocious young pianist thrilled the members of an afternoon music club recently with her accomplished interpretation of Chopin preludes the members were filled with admiration and gratitude. However, before the girl left the meeting her loud talking and rude treatment of the person who had brought her almost obliterated her pleasant contribution of the day.

Christians believe that all human beings are important since each one is a child of God. This basic tenet of the Christian faith provides nourishing soil for the growth of good manners. If parents guide children in understanding that every human being is important, then the way they treat the paperboy, the TV repairman,

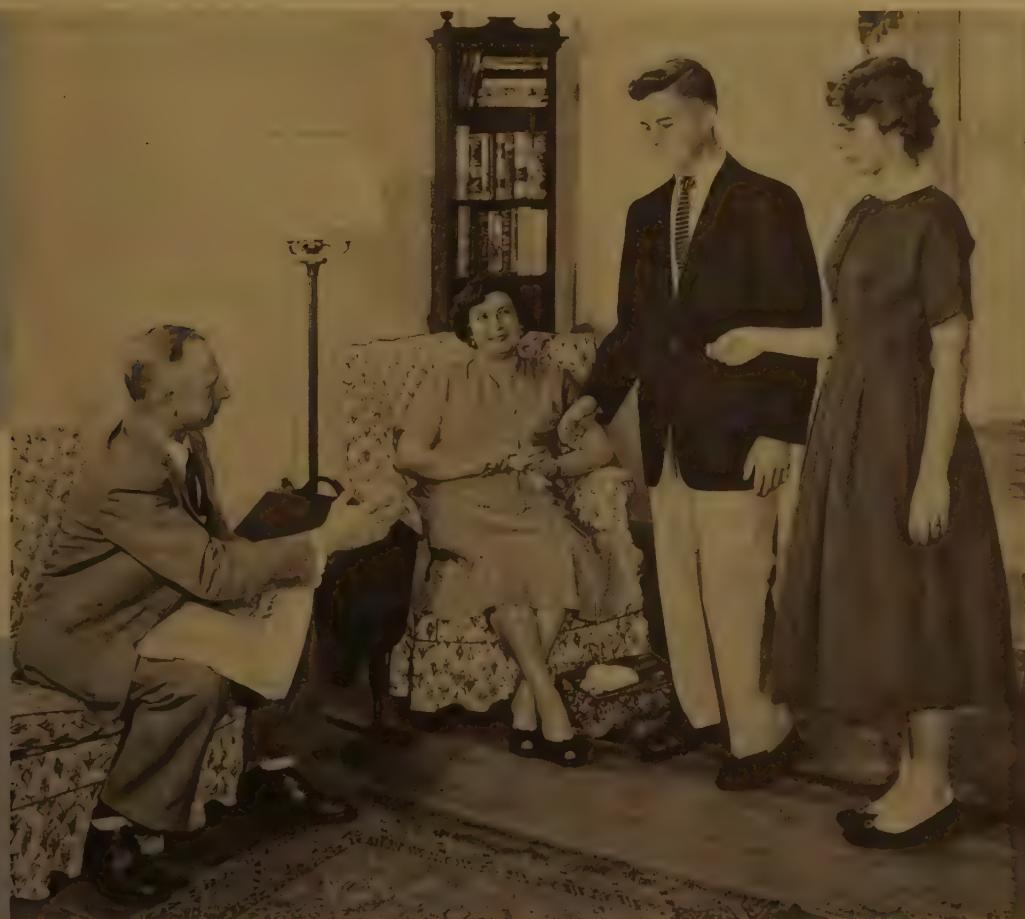
the checker at the supermarket, the driver who cuts in on the freeway, the elderly shut-in next door is just as important as the way one treats the teacher at school, the president of the club, the boss's wife, or the big date. Every person, regardless of his particular station in life and regardless of his actions, is deserving of respect, kindness, and consideration. A Christian seeks to put himself in the position of others so that he can appreciate their feelings, desires, and attitudes. With such deep-seated and basic motivation for good manners the proper conduct may be sometimes ignored, but it is always present to encourage better behavior patterns.

Children and adults must be led to understand that acquiring good manners is not an "extra" to be learned or not, like playing tennis or speaking French. People who are committed to Christ must display good manners as they demonstrate virtue, integrity, goodwill, and forgiveness.

How many times have you asked a child who has just been given a piece of candy or a small toy, "What do you say, Mary?" "Thank you" and "please" are important in the development of good manners, but they do not represent the whole scope any more than washed hands and a new tie complete the preparation for dinner. Many parents have tried superficially to train their children to behave properly just before guests are expected for dinner, or before they, themselves, visit a friend's home. Of course, specific and direct teaching of manners has value; but the training that really counts must be absorbed in day-to-day family relationships where consideration, kindness, courtesy, and goodwill are demonstrated over and over again.

How many families do you know who gather around the dinner table in anticipation of the happiest time of the day? How many families know that stimulating conversation, cheerful greetings, gratitude

Parents are proud of a daughter or son who introduces each friend that is brought home. Do you as a parent always introduce your friends to your children?



—David W. Corson from
A. Devaney, N.Y.

for the food, and courtesy in sharing it and serving each other will assure a pleasant meal for all? Too many families use the dinner table as a place to relate the day's frustrations, to complain about the food or its preparation, to criticise the children, and to scold them for any misdemeanor of the day. No wonder the children have difficulty adjusting to a different pattern when guests are present.

Children must learn how to eat properly. They need to learn acceptable table-manners and to ask for and accept food politely. They must be taught that some subjects are not considered appropriate for table conversation and that they should not reach for the largest pieces or announce their dislike for the food prepared. However, if direct teaching is to be added to the courteous example of the adult members of the family, it must be done in a well-mannered way, too. Very little is accomplished for the cause of manners if an adult embarrasses a child who is chewing his food obviously and noisily by saying, "Don't you even know enough to chew with your mouth closed?" Manners are never a goal in themselves. The mother who speaks to her child in a critical, harsh, discourteous way has failed at a most important point. She may be a paragon of good manners in other ways, but in her treatment and guidance of the child she has failed.

Every parent is proud when a child introduces his friends politely when he brings them home with him. How many parents, however, have made it a regular practice to introduce their friends to their children, even if the children are too young to understand the words and can only appreciate the attention and recognition? In the matter of manners everyone counts; no one is unimportant. When children have always known the pattern of seeing strangers immediately presented to others they will naturally introduce their friends when they bring them home.

No adult wants his personal mail opened by any other person. Adults want their telephone calls

to be properly handled and the message accurately relayed as soon as possible. Children who have had their mail and their telephone calls treated as worthy of consideration will find less difficulty in accepting the fact that they must follow the pattern, too.

How often have you been in homes where one member of the family had the television set, radio, or record player turned so loudly that no one else was able to talk or concentrate at all? When children have observed that the wishes of others in a room are always consulted before a program is tuned in, they will learn to consider the desires of others before thinking of their own wishes, too. If parents make a habit of remembering that children are people, too, they will demonstrate good manners by knocking before they enter a child's room if he has the door closed. They will not let one child appropriate the new sweater or football helmet of another without first asking permission of the owner. Good manners can grease the wheels of family relationships and provide smooth traveling over many potentially rough and rocky roads.

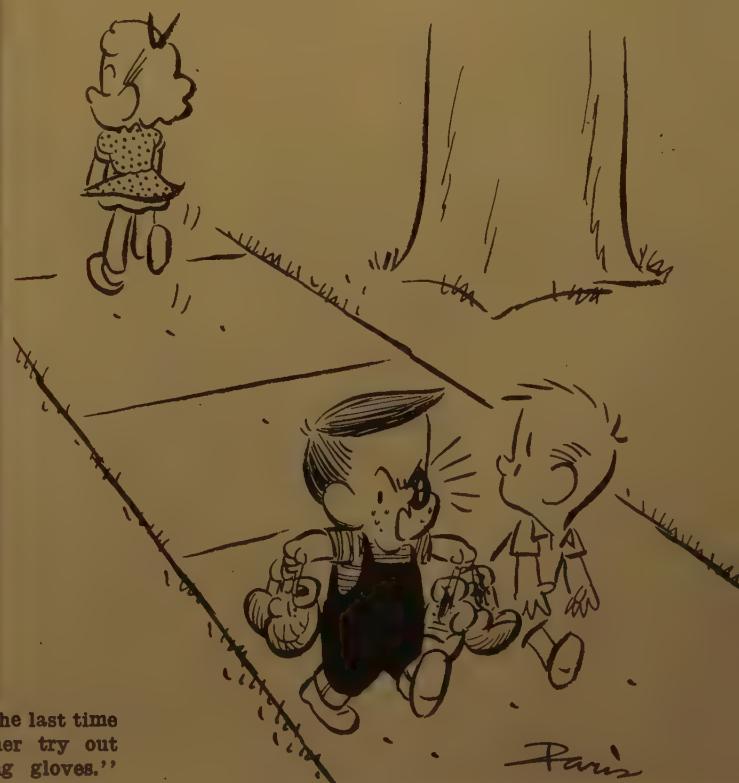
Christian families have the unique and challenging responsibility of guiding children from the infantile "I" and "My" attitude to the larger concept of "We" and "Our." Real understanding of the Christian basis for manner will help parents guide their children to ever wider concepts.

There were probably no etiquette books in Jesus' time. The Son of God was motivated in all his behavior by his ability to put himself in the position of the other person, to feel empathy with him and to serve each one as a child of God. When our families comprehend the real importance of manners—not as a desirable polish to be acquired but as the outward shine of deep and genuine Christian concepts—they will find the matter of manners much more challenging and the results more rewarding. Etiquette books will continue to sell; it is important to know the right fork to use at a formal dinner. It is more important, however, to have the right attitude about the food and the people—even those who will never know the right fork to use!

(See pages 26, 27, for Discussion Suggestions)

W I L B U R

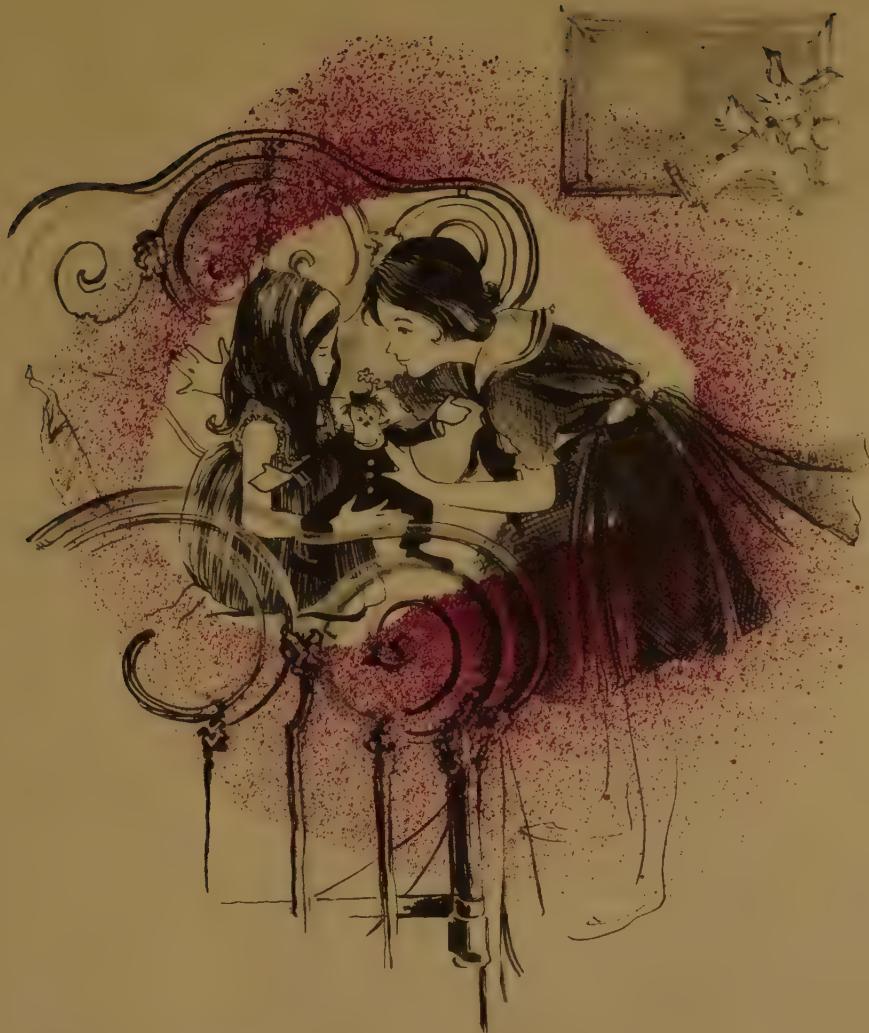
"That's the last time I'll let her try out my boxing gloves."



**A Teen-ager
Learns that
Need, Deed and
Love Can Be One**

by Geneve Selsor

Illustrated by Bettye Brown



Giving Happiness on a String

I'VE BEEN THINKING about "Our Teen-ager's Giving." I've been asking myself how you teach and motivate young people to give of their time, talent and treasure. This is a crucial problem in our contemporary Christian life. Young people today have more time, talent and treasure than perhaps any other generation in our church history. Look over the teen-agers in your family, your neighborhood, and church. They are well educated, poised, able to present a gay and sometimes sophisticated face to the world. They know about more of the world's pleasures than any previous generation. They and their parents have financial means to acquire a large portion of this world's wares. How then does the church—how do we parents—make a spiritual appeal to our young people to share and be stewards?

It's been fun. Yet honestly, most of the ways I approached this problem were too theoretical, dry,

and uninspiring. I can't write a how-to-do-it article on this. It would bore you to tears and you would turn the page. However, I can tell you how I learned about sharing when I was a teen-ager.

Ed Green, his wife, and family of five children had been a part of our small rural community for as long as I could remember. They had participated in church activities, school affairs, and were always on hand when someone was sick or needed a friend. Then in one short summer day, disaster descended on the Greens. Summer lightning struck a barn full of fresh, partially dried hay and the barn went up in flames. Two prize milk cows and most of Ed's farm machinery were destroyed. The greatest tragedy, however, was the serious injury to his five-year-old daughter, Judith, who was playing in the barn at the time of the fire. She was badly burned and the doctor said she would never walk again.

It is hard to say who told us of the tragedy first. I don't remember if anyone suggested "We really ought to do something for poor ol' Ed." I do know that my father's first act was to lead one of his Jerseys on a rope over to Ed's cow lot. My older brother went along and trailing behind him was Elizabeth, his pet ewe. The ewe had been Dan's special care for three years. I saw Dad and Dan each give something that he prized and loved.

Mother took care of the children for several weeks while Mrs. Green stayed at the hospital with Judith. I tried to be helpful. I carefully put the potted flowers out of the reach of the Greens' baby, moved the goldfish to a high shelf, and rescued the kitten from the wash tub where one of the children had been bathing in it. I hid a treasured mechanical "monkey on a string" in the top drawer of my dresser where inquisitive hands would not touch it.

The neighbors rebuilt the Greens' barn in a few weeks. They divided their crops and loaned the needed machinery. A semblance of order and peace returned to the Greens' farm when Mrs. Green brought Judith home from the hospital.

Shortly after the Greens' children went home, I was cleaning in my room and ran across my "monkey on a string." Fritz had been given to me at Christmas several years ago. He was a gorgeous black monkey with red pants, green jacket, and gold dots scattered here and there over his costume. I pulled the double string and Fritz climbed the string to my very finger tips. I pulled again and he reversed his trip and landed at the bottom of the string.

I stood there remembering how I had fallen in love with Fritz in a store window that Christmas. "If only I could have Fritz, I would be happy forever!" I passionately explained to Father. He smiled and said, "Happiness on a string for \$1.25! That would really be a bargain."

Well, I got my happiness on a string and instead of playing with it and forgetting it, I cherished Fritz long past the time girls usually play with toys. I remember frequently taking him off his shelf and watching him climb up and down his string when I was unhappy or out of sorts with the world. There was a gay, careless happiness in the silly little monkey face and the absurd costume. Often he helped me pull myself up out of the dumps.

That golden, Indian-summer morning as I stood holding Fritz I suddenly knew that Fritz and I were soon to part forever. I quickly finished my room and called to Mother, "I'm going to run over to the Greens, Mom. O.K.?"

"Just a minute, dear, before you go. I have some fresh peach preserves for Mrs. Green."

I took the preserves from Mother and put them in a sack.

"What's in your sack?" she asked as I started for the door.

"Oh, it's Fritz. I thought Judith might like him now." I said it as casually as I could.

Mother just looked at me and then she said, "The only real happiness is shared happiness, whether it

is on a string or in the heart." She kissed me, and I could smell soapsuds on the moist hand she placed on my cheek.

I gave little bandaged, frightened Judith my treasured Fritz. I tried to explain that he was special and that I hoped he would make her as happy as I had been. But my hands were damp and my nose was drippy and my explanation didn't come off. In the end I just placed Fritz on Judith's bed still wrapped in slightly dirty tissue paper. I left then hurriedly, by the orchard door.

Outside, I stood behind an apple tree and wiped my eyes on my shirt sleeve (my nose, too, probably) smelled the autumn tang of ripe apples, and I felt sorry for myself. Then before I left for home, like Lot's wife, I looked back.

Judith was sitting up in bed trying, with her little bandaged hand, to propel Fritz up the string. And on her face was the glow of pure, pain-forgotten joy. Even from the distance of the apple tree I could see Fritz's red and green costume, even the shining gold dots on his costume.

So it was that I learned what sharing can be. One can't share who is indifferent to the needs of others. This I had been. Another's need had never before been as pressing as my own. Therefore when I remembered Judith's face, the new barn and the neighborly labor, I knew that need and deed and love can be one. I knew that giving isn't stewardship unless self is in the gift. It was the experience and not the spoken philosophy which demonstrated the true meaning of sharing.

There is an urgency in my heart now as I look at my own children and those I teach in the church school. The urgency says, "Time's a wastin'. What are you teaching which will lead them to an experience of sharing themselves; of sharing their happiness and hope as they share their substance?"

I know I have to do more than tell them about stewardship. I have to do more than give them the facts.

The facts of stewardship are meaningless until meaning is put into them. The concept of stewardship is vague until actualized in experiences of sharing and being shared with.

We teachers and parents speak pretty words, and observe acceptable practices in our churches. We prepare well and teach carefully. We write a long and loving message for our children. We use pen and paper, texts, quarterlies, pictures, and books. We communicate, however, a message we hardly recognize, for it is written on the heart—the heart of our children. It seems to be hidden from view, yet it is obvious in their deeds and actions as they go about their daily lives, patterned after our example.

The only message we know that Christ wrote, he traced with his finger in the dust. The life he lived was written on a few sturdy enduring hearts. This was the message which changed a world of selfishness.

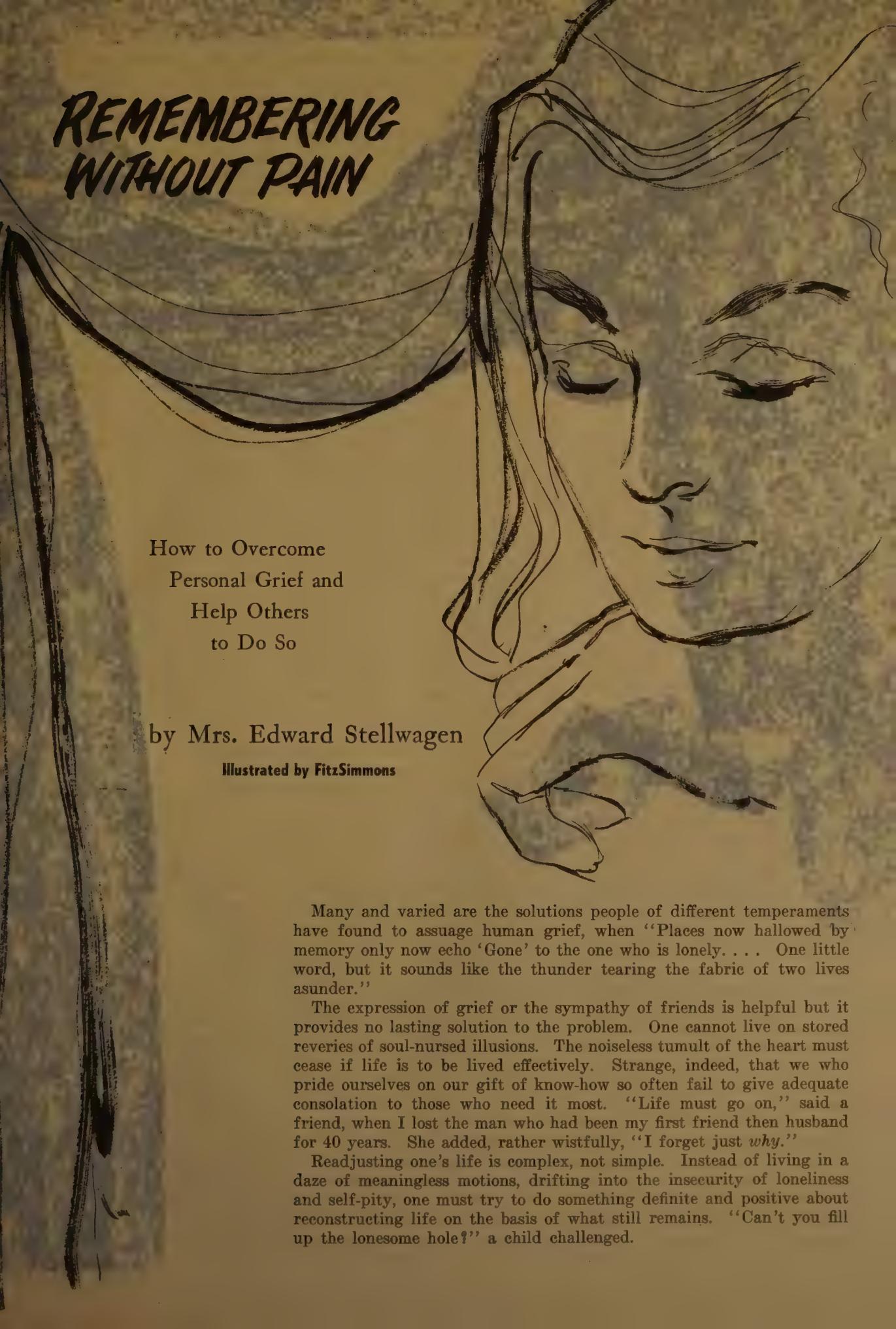
(Continued on page 28)

REMEMBERING WITHOUT PAIN

How to Overcome
Personal Grief and
Help Others
to Do So

by Mrs. Edward Stellwagen

Illustrated by FitzSimmons



Many and varied are the solutions people of different temperaments have found to assuage human grief, when "Places now hallowed by memory only now echo 'Gone' to the one who is lonely. . . . One little word, but it sounds like the thunder tearing the fabric of two lives asunder."

The expression of grief or the sympathy of friends is helpful but it provides no lasting solution to the problem. One cannot live on stored reveries of soul-nursed illusions. The noiseless tumult of the heart must cease if life is to be lived effectively. Strange, indeed, that we who pride ourselves on our gift of know-how so often fail to give adequate consolation to those who need it most. "Life must go on," said a friend, when I lost the man who had been my first friend then husband for 40 years. She added, rather wistfully, "I forget just *why*."

Readjusting one's life is complex, not simple. Instead of living in a daze of meaningless motions, drifting into the insecurity of loneliness and self-pity, one must try to do something definite and positive about reconstructing life on the basis of what still remains. "Can't you fill up the lonesome hole?" a child challenged.

The bereaved person is like a flame of a candle trapped in a hurricane lamp; the difficulty is to keep the remainder of that flame sufficiently alive to shine helpfully, even though it flickers fitfully at times.

Browning's answer was, "O soul of my soul, I shall clasp thee again, and with God be the rest." Others have eased the weight of suffering through dedicating those things most closely connected with the loved one to the service of others:

"I do not keep your chair a thing apart. . . .

But when one comes who's weary, sick at heart,
I seat him there and comfort him, for you."

To forget is to rob life of its richest memories. The problem is remembering—without the pain of comparison of what one once enjoyed with what is left.

One cannot drift into the insecurity of self-pity when concentrating on study, but sometimes the shock of grief makes this concentration difficult or impossible.

If one joins clubs, active participation may not be the answer, at least not at first. However, there is one thing that almost everyone can do which will not only help him but will eventually become the means of his helping others similarly situated. Why not collect helpful phrases from all the sympathy letters and cards with a view to embodying them in letters to others? The world has need of them.

During a sorrow period one should try to be as "outgoing" as possible, make new acquaintances. The big sister movement has proved helpful to women who are far away from their children or grandchildren.

Some people establish a loan closet of sick-room supplies; if death follows a long illness, lending the equipment to others until such time as they need it no longer. Others give such equipment to homes for the aged, but there is something warmly human about lending the serviceable sick-room necessities.

Dale Carnegie was never more right than when he said that the way to make friends is by becoming interested in other people rather than by trying to get others interested in you. However poor one is, he can always take genuine interest in other people.

Giving may start with giving the clothing of the loved one to the Salvation Army or some other worthy organization. Some give hymnbooks, prayer books, Bibles to their churches as a memorial. Others have compiled lists of helpful poems in loose-leaf form and placed them in their church or church school library. Still others make scrapbooks of used greeting cards for crippled children. Even feeding the birds or the squirrels in the parks or any little kindly heart-warming act may prove helpful.

There are many people who are usually forgotten except at Christmastime. To these the person with average means can minister helpfully. There are the children in the forgotten alleys of a city, children in church or civic community centers or forsaken mountain areas like Caney Creek Community Center, Pippa Passes, Kentucky, to whom the most inexpensive toy is welcome as "a pretty." One can take the responsibility for giving someone a more cheerful day. Ask yourself, "What compliment can I give to that lonely-looking girl next door?" Frequent the public library and make friends with the helpful librarian. Show appreciation for all services rendered to you. That is giving which may be common to us all. What has happened to you is your misfortune; your inability to adjust yourself to it with courage is your fault. It is well to remember that friends are far more likely to come to the aid of those who are facing grief with courage than to those whose very attitude suggests a plea for sympathy.

In reaching out after different, helpful things to do, one stops concentrating upon personal grief—the grief that catches and holds you and will not let you go, the sort of grief with which you can't

ARGUE. Something to DO, rightly chosen, will often help to relax the tension of temporary self-centeredness, and the process of reconstruction begins. "Seize hold on life with both hands, earnestly" is the best advice I know. No one need be utterly hopeless despite a wistful heart. All the accumulated tenderness of years should push away any thoughts of bitterness and help the happy memories to come to the surface.

Any form of creative activity is worthwhile because it focuses the entire attention on the project, which explains why some people find painting a partial panacea. Others attend concerts, inviting some friend to enjoy the music with them. There are countless seemingly insignificant things, each of which may help temporarily to "fill up the lonesome hole." It is surprising how many hitherto unnoticed blessings are in store for those who will not let yesterday's grief out of its cage. Why not create your own litany of enumeration of blessings, the best of all being friends whose tried faithfulness is the best bulwark of protection against loneliness. One can keep a record of the radio and television programs which are interesting so as to be sure not to miss them. Use the Carrie Chapman Catt cure for the blues: "Go to your room; put on your hat; go out and do something for someone. Repeat ten times." If possible, cultivate magnetic people whose enthusiasm is catching.

By all means make a special effort to take excellent care of your health. Too much emphasis has been given to mourners like Grey Friars' Bobby, the dog who would have starved to death on his master's grave had not the thoughtful parishioners brought him food.

"Long vigil by the dust befits
a dog
Who cannot see nor know nor
comprehend.
But man with steadfast faith
must look beyond.
His soul is fed on hope, not
memory."

Perhaps our deepest human

loves are given to us to show what the love of God is like and to increase our faith. Some people's panacea for grief is in actively picturing the loved one meeting those of the family or friends who have gone before; instead of dwelling on the loneliness which it is so natural to feel, they try to enter vicariously into the new happiness of the one who has entered into eternal life.

To return to the thoughtlessly cruel "just forget him," the real difficulty is to keep remembering without the agony of longing for the visible presence, the voice, the caress. The necessary goal is so difficult to achieve—remembering, but *without pain*.

Each is indebted to life for whatever the years have brought of loving comradeship. Those who love most deeply are surest of the love of God. One should try to take a new interest in the church and its activities for it is from religious people that the real help comes. Do not fear to be alone but seek the companionship of those whose Christian faith is a vital part of their lives.

A deeply devoted couple's principal joy consists of *giving* to the loved one; the greatest problem lies in learning how to turn this desire to *give* into other channels instead of mournfully turning from the store window displaying what would have been his favorite tie. Christmas, the happiest time of all the year, becomes the greatest problem, especially the first few years, unless one determines to give the gift of special courage that will make the loved one proud of his fortitude. Friends are far more likely to come to the aid of those who are facing grief with courage. Such a person may actually become an inspiration.

Unfortunately, one must not only face a grief but must listen to the "stock phrases" of those who apparently treat all grief-stricken people alike, obviously forgetting that griefs are *individual* and cannot remain an unsolved problem without real danger to the sufferer. It is as futile to treat all sorrowing persons alike as it would be to expect to cure a

disease without a careful diagnosis. Phrases like "everything is all right" cannot possibly be helpful, yet too often the bereaved person must listen to much meaningless phrases or even be questioned on the intimate details of the illness. People have no right to relieve their minds with some banality and assume that they have been helpful. No wonder Browning said, "Ah, and if I could but smother people's foolish mouths that give me pain."

Questions like "How long has he been dead?" and "Where is he buried?" should be asked of those other than the grief-stricken. One should never drag a grief into a conversation or insist on talking about it. Some people are actually guilty of stopping persons on the street with "Your husband's death was in the paper, wasn't it?" The death of a life partner is a deep tragedy, not a mere news item. It leaves one stunned or with the feeling of the emptiness of earth abandoned by heaven. It is too sacred a wound to discuss casually.

One should never stress his *own* grief or give advice to the person whose whole future may be dependent on the decisions he makes regarding his living conditions. Some people prefer to move; others prefer to remain where the most treasured memories are.

"He is past all suffering" is

negative comfort unless death follows a prolonged illness where release from pain offers the only possible solution. "It was his time to go" is cold comfort, when one knows death was due to conditions which might have been avoided.

Sympathy letters should be actually helpful. If one is courageous, references to his known courage may help to an unusual degree, or such letters may even challenge one's latent courage.

The daughter of an English lord, living in America, suggested that distance between two worlds, the here and the hereafter, can be bridged by love. "You haven't really lost him," she assured me, "since you haven't lost your love for him. Why not love him at a distance as I love my English family?"

"Death of a life partner," one friend wrote, "is not nearly so tragic as the sight of his suffering for years and the inability to prevent that suffering. Nor is it as tragic as a marriage 'gone stale,' and living in an empty routine."

Finally, we can say with Robert Louis Stevenson, "Love makes people believe in immortality because there seems not to be room enough in life for so great a tenderness, and it is inconceivable that the most masterful of our emotions should have no more than the spare moments of a few years."

A Prayer Unspoken

Last night, I tried to pray, but all in vain.
My tired mind befogged by care and grief,
Would not respond to do the thing I willed,
But exhausted like my weary body lay.
This morning, just like sunshine after rain,
My troubled mind was granted sweet relief.
The Blessed Lord my inward tempest stilled.
He surely heard the prayer I could not pray.

—Eunice E. Heizer



At one month the baby is a helpless little one whose greatest needs are food, warmth, and rest. Baby's yawn is a 'do not disturb' sign and the greater part of the twenty-four hours of each day are spent in slumber.



By three months, feeding time is an adventure with new tastes to tickle the palate. The proud mother or daddy can usually wheedle a smile out of the little lady who is beginning to recognize the people who are with her most.



A few babies walk as early as eleven months but many enjoy their 'walkers' which give them more cruising range. Baby's personality is beginning to show and the demarcation line between tears and laughter is very slight.



By ten months many babies will put themselves up on their feet, then get stuck and holler for help. Sometimes the art of navigation via sliding or creeping has been mastered.



It's a big, beautiful, exciting, and wonderful world at one year old with so many interesting things happening each day. It's a wonderful world, too, for grownups when there's an adorable, tyrannical, mischievous, and lovable baby in the house.





little Miss 'Four Months Old' can hold rattle if it is put into her hands, but fails to make it perform will, likely is not, end up as a punch on the nose.

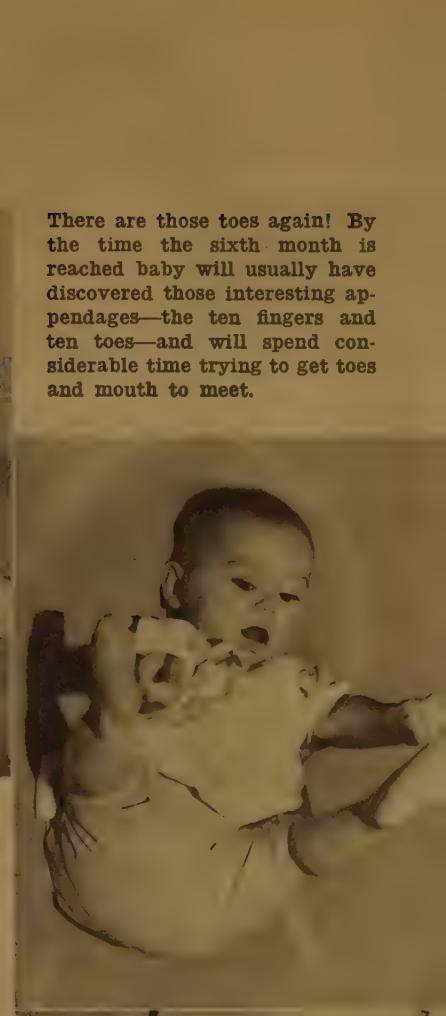
Year

y Waltner

By nine months your 'Littlest Angel' is old enough to enjoy such special days as Christmas, and the pleasure of the household will be multiplied as the family watch her reactions to something new and exciting.



Of course she's proud. It's quite an accomplishment, at five months, to be able to roll over on one's tummy and view the world from an excitingly new and different angle. By now she is becoming quite a conversationalist and will gurgle and coo and 'talk' to herself and anyone else who will stop to listen.



There are those toes again! By the time the sixth month is reached baby will usually have discovered those interesting appendages—the ten fingers and ten toes—and will spend considerable time trying to get toes and mouth to meet.



A swing in which to bounce is a lot of fun for the seven-month-old. Banging and 'tasting' every new thing she can get her hands on is to be expected so watch out for playthings with parts that can be pulled off and swallowed.



Katcha and the Scrolls



by
Evelyn
Witter

Illustrated by Norm Hancock.

"**THERE SHE IS!**" exclaimed Jenny to her red-haired brother, Ted, as they neared the church entrance for Sunday church school.

"Who?" asked Ted.

"Why, that foreign orphan the Powers family adopted. She's funny. Never talks to anybody." Jenny shook her blond curls as she spoke.

"I remember now. She's from some country with a long name—" Ted frowned, "Czechoslovakia. She's different from us. I'm not going to sit by her," he added as they entered the classroom and took seats.

Jenny noticed that Katcha was sitting alone in the back row, her hands tightly folded in her lap. Her dark braids fell over her shoulders as she looked down. She just sat there, never raising her eyes or speaking to anyone.

"Well, I won't bother her if she wants to act like that!" Jenny told Susan, who was sitting next to her. Still, she couldn't help wondering about the girl. Were all foreigners unfriendly? She asked herself. There must be some reason why Katcha acted so strangely. Jenny sighed, and wished she could solve the mystery, because Katcha looked like someone whom it might be nice to know. She had such kind brown eyes.

Jenny watched Katcha all through the first song. The girl didn't even sing! She just hummed. Why should such a nice-looking girl act so differently?

Mrs. Perry, the teacher, asked everyone to repeat

Psalm 100, which each one was to print on a scroll. The class had planned to hold the scrolls while they recited that psalm during the church program next Sunday. One by one, the children stood and recited the beautiful psalm. That is, all but Katcha. The teacher didn't even call on her.

"It isn't like Mrs. Perry to skip anyone," Jenny remarked to Susan. The mystery about Katcha seemed greater than ever before.

"There must be a secret reason," Susan whispered back. "I wish we knew what it is."

Then it was time to work on the scrolls. Mrs. Perry had ready long pieces of paper, two sticks of wood with knobs on them, pencils, crayons, paste and paint. Everyone printed Psalm 100 on the paper from memory—except Katcha. Mrs. Perry had to give her a sample copy.

There was scarcely any time to watch Katcha after that. Everyone was in a hurry to get the printing done so they could get to painting the sticks with gold paint.

Jenny, Susan, and Ted were the first to finish the printing. Ted reached for the jar of paint. It slipped out of his hand and crashed. Bang! Splash! The paint was all over the floor!

Jenny and Susan hurried to help Ted and Mrs. Perry clean up the mess. Ted was so sorry he almost cried. Jenny could see the tears starting in his

(Continued on page 28)

FAMILY WORSHIP

The very best guidance in worship that a young child can have is the example of his parents. Each child needs to see and hear his parents read the Bible. He needs to hear them pray. He needs to experience, in daily living, actions that are in accord with what his parents say. This is a powerful influence. (Be sure to read the article, "Consider Your Child's Awareness," on p. 4.)

This is not all that parents can do. They can give their children a Christian interpretation of the daily events in the family. Not many parents know, instinctively, how to do this. They may have to learn what to say, or they may need practice before they can speak of God without embarrassment. Once this is begun, it becomes more easy and natural with each experience.

For example, the theme for the worship this month is basic to one's thought of and relationship to God. How can this be communicated to children, particularly to young children? First of all, parents cannot give to their children what they do not themselves possess. So, if you want your child to recognize God as Creator, you will have to have a firm belief, yourself, that he is. This may mean reading and rereading portions of the Bible that reveal God as Creator. It may mean consciously expressing thanks to God for his plans for our well-being and good. It may mean living in ways that demonstrate your belief that God created all things for us to enjoy and use.

Here Are Examples

Believing this makes it easier to relate everyday happenings to God. A mother who loved to garden went into her yard early each morning to work, plan, or think. Her two-year-old frequently followed. As snow fell on the hard barren earth the mother lifted her face and said, "I'm glad God plans for snow to make a soft white blanket for the earth."

An eight-year-old grumbled because he had to go to school in cold weather. His father said, "The earth needs different kinds of weather so that food and animals and people stay well. God's plan for the changing seasons is a good one." Then he repeated Genesis 8:22.

Food is a basic necessity to life, and too many persons take it for granted. If one lives his belief that God is Creator, it becomes easy to say, "I'm glad that God was wise enough to plan for all these good things to help us grow!"

Another way parents can help their children to develop an attitude of worship is to provide a center, or a point of focus, for their thoughts. This may be a picture, some objects of nature, and the Bible open to a "Call to Worship," arranged on a low table, a wide window ledge, or in a secluded, quiet spot that is conducive to meditation and thought. For this month, a different arrangement may be used each week to help the family think of God, the Creator. Pictures typical of the four seasons may be used the first week; an attractive arrangement of fruit and/or vegetables the second; pictures of sheep or a ball of yarn and a cotton boll, or some small article of clothing the third week; and pictures of people the fourth. These may be snapshots of your own family. Most family magazines are rich sources for such pictures. Children of school age can search for and mount them as their contribution to such a center.

The next four pages contain material that you may use with your children during the next four weeks. It is related to the emphases suggested for the worship or beauty center. The story on each page may be used with preschool children; the balance of the material may be used with older children in the family.

To help you to think again about God, the Creator, you may want to read the following passages from your Bible: Genesis 1:1-31; 2:1-25; 8:22; 1 Chronicles 29:11-14; Job 37:5-18; 38:4-41; 39:1-21, 26-30; Psalms 9:1; 74:13-17; 89:11; 92:4; 104:1-30; 139:12; Proverbs 27:26-27; 1 Peter 5:7.

Materials for Worship

The "Call to Worship" for each week will come from these passages. An attractive bookmark to mark the passage may be made by a young child from a length of ribbon, fringed on one end and cut at an angle at the other. Use Genesis 8:22 the first week when you and your family think of God as Creator of the seasons; Genesis 1:28-29 the second week when you think of God as Creator of food; Proverbs 27:26 when you think of God's plan for clothes; and 1 Peter 5:7 when you think of God who created persons.

The materials on the following pages indicate the ages for which they are appropriate: (K) for four- and five-year-olds, (P) for six-, seven-, and eight-year-olds, (J) for nine-, ten-, and eleven-year-olds.



"While the earth remains, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease." —Genesis 8:22.

The Bible Tells of Seasons (P-J)

Genesis 8:22 helps us know that God created each of the four seasons of the year. Each one fulfills a purpose. God plans them for our good.

The picture on this page shows one way that people enjoy the changing seasons. Do you like each new season when it comes? Do you enjoy seeing the earth change from month to month? Think of as many reasons as you can for each season: for the joy each brings to you, for what it means to your family and all other families in the production of food, for what it means for the good of each person.

When you have thought of these things, think of a prayer to God about them. It may be something like this: "Dear God, we are glad for all your good plans for us. Thank you for the seasons and the dependable, orderly world that makes them possible."

If your family has a worship period each day, you may want to share your thoughts about the seasons, and your prayer, with all the others.

God Cares for Me (K-P-J)

God has so many things to do:
He frosts the earth with snow;
He sends the sun to warm the earth,
And rain to make things grow.
He paints the flowers with colors bright,
Then sets them out to dry;
He hangs each lovely, shining star
Above us in the sky.

God has so many things to do,
He's busy as can be—
And, yet, He never once forgets
To love and care for me.

—Dorothy Walter¹

¹Reprinted from *Hearthstone*, August, 1954.

World of Wonder (P-J)

God planned a world of wonder
Filled with delights and joys.
Each season brings surprises
To share with girls and boys.

God planned the summer sunshine,
Sends gentle winds to blow,
Drops rain to earth in puddles,
Or blankets it in snow.

—Claire Brackmann Saalbach

Winter Fun (K)

The family was in the warm kitchen eating breakfast.

"Look at the snow with the sun shining on it!" Richard said.

"Doesn't it look cold?" Rebecca asked.

"It looks to me like a good day to go sled riding," Father said with a smile.

"Oh, can we, can we?" Richard and Rebecca begged.

"I think we can," Mother answered, "after we get all of the morning work done."

Before long, the family was out in the snow. Mother, Richard,

and Rebecca rode down the hill on the sled. Then Mother got off and pulled them back up to the top. Sometimes Father rode down with one child, then with the other. It was fun!

While Richard was waiting to ride with Father, he made a snowball. It dropped on the ground and rolled. As it rolled, it grew bigger and bigger.

"Look!" Richard called to Mother.

"Yes," Mother said, "that's the way to make a big snowball. Big snowballs are fun to make. You could make a snow man."

Richard set to work, and when Rebecca was pulled to the top of the hill, she got off the sled and began to help.

"I like winter," Rebecca said. "I wish it was winter all the time."

"We wouldn't like that," Father said. "It takes all of the seasons to make a good year."

"Why?" Richard asked.

"Because in God's world each season plays a part in keeping us well and strong," Father answered.

"I'm glad," Mother said, and Richard and Rebecca were, too.

—Harold M. Lambert





And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, . . . and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food."—Genesis 1:29-30.

God's Plan for Food (P-J)

When God planned the world, he created man and all other creatures to need food. Then he planned for food as part of the world. The orderly, dependable laws of the universe provide food somewhere during each season of the year. There could be enough for everyone—if every person was willing to share.

Because God is the Creator of food for man and for all other creatures, he deserves thanks for such good plans. There is a table grace on this page which you may use before you eat; or you may be able to think of your own prayer of thanks. If not, you can pray before each meal, "Dear God, thank you for this food. Amen."

Table Grace (K-P)

Dear Father, I thank you,
For good things to eat:
Bread, fruit, and vegetables,
Milk rich and sweet.
May they help me to grow
Loving and strong,
So I may serve You
All the day long. Amen.

—Ollie James Robertson¹

Evening Prayer (K-P)

Thank you, God, for night and day;
For home and food and friends and play.
Take care of us tonight, we pray,
In Jesus' name. Amen.

—Kathleen Noble¹

¹Published in *Hearthstone* in 1953.

When I Say Thank You (P-J)

When I say a "Thank You"
For food that God sends,
I try to remember
To pray for my friends.

Some children are hungry
Today, with no bread,
While many good things
On my table are spread.

I ask God to help them;
Perhaps I, too, can share
The blessings He gives
With friends everywhere.

—Marjorie Allen Anderson¹

Good Food (K)

Terry was sitting in his high chair eating his lunch.

Jimmy and Jenny, the twins, liked to watch Terry feed himself. "How big you are growing!" Mother said.

"What makes him grow so fast, Mother?" Jimmy asked.

"Good food!" Mother said.

"Did we grow as fast as Terry does?" Jenny asked.

"Oh, yes," Mother said with a laugh. "You were so glad for your food that you tried to feed each other!"

The twins laughed with Mother as they tried to think of what they must have looked like with food all over their faces.

Just then Terry quit eating and began to talk his own kind of baby talk.

"He wants something," Mother said.

"I know!" Jimmy said. "He wants his toy cat. I'll go get it," and he ran to find it.

When he came back, he handed the cat to Terry. Terry worked hard to get it on the arm of his high chair. Then he picked up his spoon and tried to feed it.

Jimmy and Jenny laughed. "I guess he wants a twin," Jimmy said.

"I think he is so glad for his good food that he wants to share it," Jenny said.

"So am I!" Mother said.

—Luoma Photos





(God) cares about you.—1 Peter 5:7.

God, Creator of Persons (P-J)

God is the Creator of all that is in the world—and that includes people. The fact that he also created all the things that persons need shows that he cares for them.

Because God cares for us, parents and other adults in our world also care for us. They show this care through thoughtfulness for our comfort. They are kind in their treatment of us. They are considerate of our wishes, even when they do not grant them. Sometimes adults know that if our wishes were granted, we would be harmed, not helped. Because of their love for us, they consider our wishes and say "No."

How can we, in turn, show our thankfulness for all of God's good plans for us, and for the love and care of others? One of the best ways is to act in ways that show our appreciation.

Think of how to tell God you are glad for his plan for people. You may want to pray this prayer: "Dear God, thank you for creating the world in which I live. Help me to show my thanks. Amen."

Winter Guests (K-P-J)

I have some happy feathered friends
Who come each day to call;
They know I have the feeder spread
And there is food for all.
Some eat crumbs or sunflower seeds,
While some like suet best;
It matters not what feed they choose,
Each is a welcome guest.
I like to feed these friends of mine
Who come to call each day;
Mother says I'm helping God
To care for them this way.

—Mabel Niedermeyer McCaw

God Knows (K-P-J)

An ant hill is a tiny thing;
A mountain peak is high,
But God knows all about each one—
How it is made, and why.
He knows about the ocean deep,
About the stars, and sun;
He knows about the folks He's made—
His children, every one.
I'm glad God knows about His folks
Both here and everywhere,
I'm glad He loves each one of us
And for us all will care.

—Tara Teagan¹

Glad for Susan (K)

For a long time, Bobby and his big brother, Jack, and their parents had had happy times. They hiked, camped, picnicked, and played together. Then this was changed when a baby sister was born. When Bobby would say, "Let's take a hike," someone would say, "Mother can't go. She has to care for Susan."

This made Bobby angry and jealous of Susan. "I wish we didn't have Susan," he said one day. "Why do people have babies, anyway?"

Daddy smiled. "If no one had babies, pretty soon there wouldn't be anyone on the earth. God plans for babies so his world will have people in it."

"Oh," Bobby said, then sat thinking. "Why can't we do what we used to do?" he asked at last.

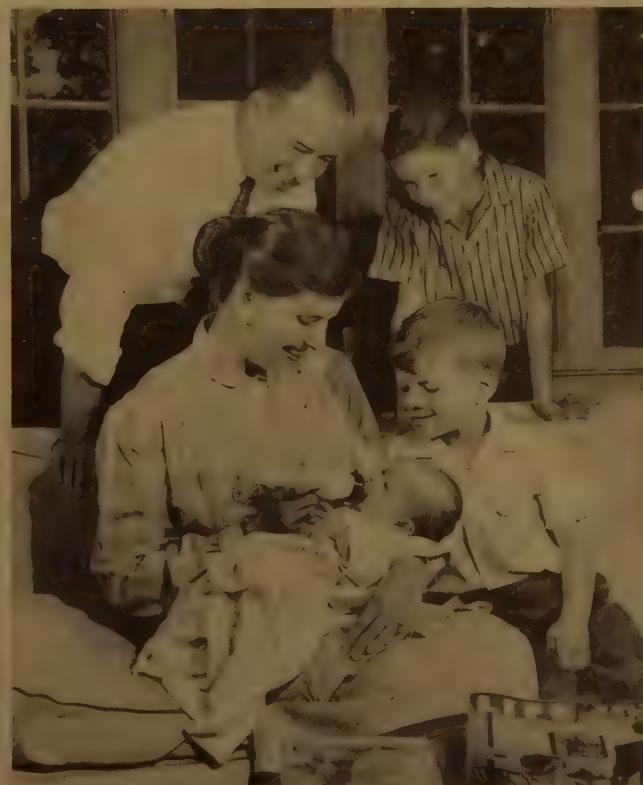
"We will, some day when Susan gets big enough. And she's growing every day," Daddy answered.

Just then Mother came into the room carrying Susan and a bottle. She sat down on the couch and began to feed Susan. As Susan nursed, she made satisfied and happy little sounds. Daddy and Jack went to stand back of the couch, watching. Mother laughed and said, "She seems to be trying to say how glad she is for this good milk!"

"I think she is trying to say that this is what makes her grow," Jack said with a laugh.

Bobby sat beside Mother. He thought of God's plan for babies. He touched Susan's soft hair. "Soon we will have good times together," he said.

—A. Devaney, Inc., N.Y.



¹Reprinted from *Hearthstone*, August, 1954.

What Is a Christian Family?

By Richard E. Lentz

I. Preparations for the Meeting

If a devotional period is to be included in this meeting you may wish to assign for reading several of the scripture references included in the article: "Your Family and Christian Faith." A number of appropriate hymns will be found in *Christian Worship—A Hymnal* or other good hymnals. Litanies are included there also. It adds to a meeting if someone of the group will prepare ahead of time an original litany about family life or relationships using parts of family worship experiences of his own or others. Parts of this *Hearthstone* magazine lend themselves to this use also. They may be memorized, read aloud by the group from copies of the magazine or duplicated for special use. It may seem desirable to ask one family to provide an introductory experience of worship for your meeting.

To be most helpful, a meeting must provide opportunity for many persons to contribute. If plans are carried out to get everyone acquainted, informal discussion is more likely to follow.

The specific purpose of this meeting is to help your group arrive at an understanding of what it means to be a Christian family today.

It may stimulate thinking if you ask each one to consider (preferably beforehand) what experiences of his family made him feel most Christian. What made God's presence real? When was the need or help of God most evident to him in his home?

II. The Meeting

1. When your group comes together spend some time in sharing these experiences. (Do not embarrass anyone by overinsistence on sharing.)

2. Then write on a blackboard or large sheet of paper any generalizations which seem to appear. What are the moments or experiences which families acknowledge as the Christian family in action or at its best?

3. Turn then to a discussion of help derived by families from the Bible. The group may share their most helpful passages.

4. Follow this with a discussion of Christian family responsibilities to witness to their Christian faith so that others can follow. What help have other families been to you? Let each show.

5. Does the church add something to family fellowship? How is the church school an extension of family training in religion?

6. If a family is to be Christian how will your group describe it:

In moral terms?

In terms of church relationship?

In emotional terms of family relations?

In terms of faith?

7. Someone may read in advance from several sources listed in *Family Program for Christian Churches or Plans and Materials* and review what he has read.

8. Many groups use husband-wife teams to lead in discussions such as the above, a program committee working with them.

(See "Your Family and Christian Faith," page 1)

Christian School of Faith

by Richard E. Lentz

I. Preparations for the Meeting

A devotional period may be used to create the proper attitude for discussion of this theme. Suggestions made for the previous meeting may be used here also.

The specific purpose of this meeting is to help your group to see how families teach faith and how they may plan for their own family's program.

II. The Meeting

1. After an informal period of fellowship, a filmstrip such as **Christian Family Give and Take* may be shared. Or a series of two-minute talks may be made by different members of the group, each reporting on his own childhood family as a school of his present faith: "How My Home Helped Me Get This Way!" A panel of five may instead discuss the home as a school of faith.

2. An alternate plan is to use a series of clippings from the newspaper, each of which reports some family problem or situation. Divide your group into small sub-groups of five or six. Each group is to consider a different newspaper situation. Allow twenty minutes for these groups to talk together. Ask each one to outline how they think a Christian family would meet the situation they are considering.

3. At the close of the twenty minutes allow groups to share their proposals: What they suggest.

4. Have someone summarize (a

committee of three might work together) pointing out the needed strength for family living implied in the proposals: Need for confidence, forgiveness, prayer.

5. In general discussion of fifteen minutes, let your whole group talk about ways of acquiring the needed skill and will in their own homes.

III. Resources for Interpretation of Family Life

Bowman, Henry A., *A Christian Interpretation of Marriage*. Phila-

delphia: The Westminster Press, 1959, \$2.50.

Maynard, Donald M. *Your Home Can Be Christian*. New York: Abingdon Press, 1952. \$2.00.

Wiegmann, F. W. *Christian Happiness in the Home*. St. Louis, Mo.: Bethany Press, 1947. 75 cents.

Wynn, J. C. *How Christian Parents Face Family Problems*. Philadelphia: Westminster Press, 1955. \$2.50.

—Religion in American Life, Public Service Photo



*May be ordered from the publishers of this magazine.

For Parents' Classes and Discussion Groups

(See "The Matter of Manners" on page 8.)

Are Your Manners Showing?

By Albert

Aim

To see the task of manners-training as a constant and important challenge. To give help to families in guiding the development of children's manners.

Suggestions to the Leader

If possible choose four confident and capable people before the meeting time who will be willing to participate in dramatizations of good and bad manners. If your group for study is quite large you may prefer to have a second group of four persons ready to portray another family. You and the "family group" should meet prior to the study meeting to discover which particular scenes you will present. According to the interests and family situation of the majority of your study group, you will want to choose incidents that will be most beneficial for them. You may choose to present the manners-problem in a family of two pre-school children, a family with primary or junior-age children, or a family with teen-age children. Stress informality and natural actions in the dramatizations.

Arrange the room so that all will be able to see and hear easily; a semi-circle arrangement of chairs would be desirable.

Worship

Either preceding the discussion or role-playing scenes, or at the conclusion, the leader may wish to plan a brief worship service.

The worship leader might begin with a few comments on the theme: "The Grace of Home," lifting up the worth and function of each member of the family. The need for honor, respect, thoughtfulness could be stressed. Follow with the Bible reading from Ephesians 6: 1-4. The hymn, "O Father, Thou Who Givest All," No. 600¹ is appropriate as a closing. It may be

sung or used as a prayer poem.

The Meeting

Begin the study with an introductory statement about the whole matter of manners. A quote like "Children now love luxury, have bad manners, contempt for authority, show disrespect for their elders, and love chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up their dainties at the table, cross their legs and tyrannize over their teachers." This comment was made by Socrates over four hundred years before the birth of Christ!

After the introductory statement, explain that you are presenting typical scenes in the life of a normal family to illustrate good and bad manners.

Family with Pre-School Children

Present a scene where the parents receive one of their friends in a room where young children are playing. After the parents greet the adult neither the guest nor the parents include the children in any way at all except to tell them to be quiet so the adults can talk. Be sure to reveal how adults walk in front of and over children without ever saying "Pardon me," as they would to adults.

After a discussion of all the bad manners displayed, have the acting family present a greatly improved version of the same situation.

Family with Primary or Junior Children:

Have Junior and Suzie come to the table fussing and complaining about the food. One doesn't like anything and the other grabs the largest serving of everything

and chews noisily while continuing to talk. The climax comes when Suzie spills her milk and the parents begin a long tirade about the importance of manners and every other fault in the children's behavior that day.

In the discussion period be sure your group points out better ways for handling emergency situations at the table. When several definite suggestions are made for improving the scene have your players present the same general scene with good manners demonstrated.

Teen-age Family:

You may illustrate the problems in the use of the telephone, television, or record player. Show how many families fail to consider the desires of others where these instruments are concerned. Give attention, also, to the proper way for families to enjoy these.

Questions (Optional or in lieu of scenes)

1. Why is a study of manners important to Christian families?
2. What characterizes a child with good manners? A teen-ager? A family?
3. What are the greatest problems in guiding children in developing good manners?
4. What are the real goals in manners-training?

Conclusion

The study should close with a statement about the significance of manners to Christian families. Include a statement about the importance of etiquette books but point out their limitations in training the Christian for a real understanding of manners. Give time for comments from the members.

Urge your group to be aware of good and bad examples of the use of manners and to share more insights at the next meeting.

¹Hymn number refers to *Christian Worship—A Hymnal*.

How the Family Teaches Manners

Aim

To help parents comprehend the real significance of manners and to gain a better understanding of how to train their children in developing good manners. To provide help in stimulating parents to appreciate the kind of materials that are available to implement their guidance in the family.

Suggestions to the Leader

As you plan for this study session keep in mind the members of the group who will be attending. Are they all about the same general age with the same age children, or will your members represent widely different family situations? What do you think their background has been in preparation for a manners study? Have most of them thought of manners as a desirable social grace without recognizing their relationship to basic Christian teachings? Try to picture the group and its background before deciding how your meeting shall progress. Above all, remember the study must be flexible so that the immediate needs and desires of the group can be met as they become apparent.

You can assume that those who come for the study have read the article "The Matter of Manners," on page 8. It may be helpful to distribute lists of other resource books and articles for those who will read more widely before the meeting, such as:

Hadida, Sophie C. *Manners for Millions*, The Sun Dial Press, Inc., New York, 1932
 McCrady and Wheeler, *Manners for Moderns*, E.P. Dutton & Co., Inc., New York, 1942
 Post, Emily, *Etiquette*, Funk & Wagnalls Co., New York, 1950 (revised)
 Shaw, Carolyn H. *Modern Manners: Etiquette For All Occasions*, E. P. Dutton & Co., Inc., New York, 1958

Articles:

"Minding Our Manners," *Newsweek*, Aug. 11, 1958
 "Etiquette for Children," *Ladies' Home Journal*, May, 1959
 "American Manners, New Style," *Holiday*, November, 1958
 "Children Can Have Manners," *Look*, June 24, 1958

Decide before the meeting whether you think your group will participate in a discussion better with a leader opening the meeting and taking charge or if a panel of three members could present the study more effectively. Be sure your leader or panel members are familiar with some of the resource material.

Worship

Since this meeting is concerned with "How the Family Teaches Manners" an appropriate worship theme would be "A More Excellent Way." Begin with the hymn, "I Would Be True," No. 361.¹ Follow by reading 1 Corinthians 13:4-7 which points to the way of love as a more excellent way in family relationships, inclusive of manners and the teaching of manners. Close with a prayer.

The Meeting

1. Americans buy etiquette books but reveal bad manners at home and in public. Why?
2. What basic Christian principles provide the real foundation for good manners?
3. What constitutes manners-training in the average family?
4. Do you agree that good manners, more than any other one characteristic, make some children more attractive than others?
5. Discuss the schedule of an average family's day. Begin with the early morning period before breakfast and continue throughout the day, describing the periods when the poorest manners are shown and discussing the reasons for failure. For example:

Preparation for the day: Use of bathroom, breakfast manners, leaving the house.

Mother at home: Contacts with neighbors, service people, telephone messages taken and given. . . .

Family in public: Father at work with colleagues, children at school with teachers, friends. . . .

Emergency situations: Need to report conflict in dinner plans, late arrival, company. . . .

Conduct in public areas: Use and care of parks, buildings, disposal of trash. . . .

Family at home after day's activities: Use of evening paper, television, record player, table conduct. . . .

After some specific times have been recognized as extremely difficult for family groups to reveal good manners, try to make some suggestions for improving the situation. At least be sure that the group becomes more aware of the challenge involved in helping the family achieve better manners.

Conclude with a summarizing statement of the importance of manners for Christian families, and the need for each person to continue growing in his understanding and practice of good manners.

¹Hymn number refers to *Christian Worship—A Hymnal*.

Giving Happiness on a String

(Continued from page 12)

men more concerned with Caesar's empire than Christ's kingdom.

Perhaps our young people lack this experience of sharing, this sense of urgency for their church and its work because their parents and teachers are less like Christ and more like Caesar. We have traded the sandals and the rocky roads which Christ crossed for wall-to-wall carpeting and air-cushioned, foot-ease shoes.

To be indifferent to the needs of others, to be bored with our world—these are sins of today. We are still God's stewards—yes. We are workmen who should be ashamed if we fail to feed the souls of those we lead and teach as well as we feed their bodies.

We cannot promise a return for the time spent building a barn or a church—or painting a kindergarten room. We can promise no medals to those who share a moment with a shut-in, a dollar with the missionary, or a monkey on a string.

Stewardship cannot be purchased for \$1.25. Happiness cannot be tucked away in a top dresser drawer. Stewardship is sharing whatever you have and whatever you are. It is meeting the need with the deed in love. Concepts of stewardship can be taught with words, but stewardship itself is learned through experience and example.

I had thought I was sharing my "monkey on a string." Then the look on Judith's face told me that with the monkey I had shared me.

Katcha and the Scrolls

(Continued from page 18)

eyes. She was glad when the period was about over and none of them had run down his cheeks. She knew the other boys would have teased him unmercifully had they seen him crying.

"I'm sorry, class," Mrs. Perry

said. "I thought we could finish the painting this morning. Then we could paste the paper onto the scrolls next Sunday. But accidents will happen, and Ted couldn't help it. I don't see how we can have scrolls for our program next Sunday."

A big, disappointed "Oh-h-h!" came from the lips of the class. All had planned so much on holding the scrolls when they repeated the psalm.

Katcha said nothing but her eyes looked sad, as if she were really very sorry, too.

After the prayer and before dismissal, Mrs. Perry said, "Maybe something can be worked out. The main trouble is I have to go out of town this evening and shall be gone all week. I'll try, though, to work out something."

Then Jenny saw Katcha go to the teacher as the others left. She heard a little of what the girl said. Katcha talked slowly as if she were hunting for each word. "I do . . . my hands, they work well . . . I . . ." Jenny wondered all week what Katcha was trying to tell Mrs. Perry, and if the teacher had worked out something about the unfinished scrolls.

On Sunday morning Katcha entered the church carrying a big box. Jenny saw her give the box to Mrs. Perry, who laid her hand lovingly on Katcha's shoulder and whispered something in her ear. The girl smiled a beautiful smile.

Mrs. Perry opened the box. It was full of completed scrolls!

"We can take our part in the program," Mrs. Perry said. "Katcha worked hard all week to finish the scrolls so that we may have them today. I think we owe her a great, big 'Thank you'!"

"Thanks, Katcha! Thanks so very much for our scrolls!" they all told Katcha.

"Katcha probably doesn't know the meaning of each and every word you are saying," Mrs. Perry explained, smiling at Katcha who smiled back. "She doesn't know our language yet. But I'm sure she gets the meaning of what you

are saying—and of your smiles."

"So that's the mystery of why she acted so strangely!" Jenny exclaimed. "Anyone would act strange if they couldn't understand what people were saying."

"Yes," agreed Ted. "But she understands more important things. Things like we learn in the Bible that's told in every language. Things like, 'Be kind one to another!'"

"Yes," Jenny shook her blond curls as she nodded her head in agreement. "Katcha's not funny or strange. She's trying to be Christian just like we are."

Ted nodded. "Sure. And I'm going to make friends with her, too. Maybe I can help her learn to understand our language better."

"I will, too!" Jenny and Susan said at the same time, and right away they each took one of Katcha's hands. She seemed happy and excited.

After a time she tried to speak. Her voice was sweet and soft, as she groped for the words. "I pray—I get friends—in America. Now I—have friends."

It was difficult to tell which of the girls felt happiest as the class moved toward the church auditorium, scrolls in hand, to take part in the program.

Biblegram Solution

(Biblegram on page 7)

SOLUTION: "The LORD is my strength and my shield; in him my heart trusts; so I am helped, and my heart exults . . . with my song I give thanks to him" (Psalm 28:7).

The Words

A Dummy	K Marsh
B Light	L Mends
C Kilts	M Honest
D Sheep	N Smithy
E Three	O Davy
F Helm	P Throng
G Hawaii	Q Taxi
H Nosy	R Rind
I Hinge	S Tile
J Must	T Tardy
	U Most



Family Counselor

Q WE ENJOY your "Parents' Problems" so very much and now we have a problem with which we would like some help. I shall try to present both the positive and negative sides of our thinking and perhaps you can tell us what to do.

We have a four-year-old son who could go to school next fall.

We just can't decide whether or not to send him. We had always thought we would hold him back but now we wonder if we should. Here are some of the reasons we feel perhaps he should not go.

Four years old seems young to go to school. He would be in the same room with his cousin who is seven months his senior and would be in direct competition with him all through his elementary school life. A kindergarten teacher told me that if she had her way all youngsters would be six before starting kindergarten. She said you can tell the older ones every time because they are always leaders and the younger ones followers.

Two mothers have told me that they sent their children when they were four and regretted it so because their children had to remain in the first grade for two years.

Boys mature less rapidly than girls and all through his school life he'd be younger than most of the girls in his class.

Now for the reasons that we may be wrong in holding him back. He is a large child, larger than his cousin and most children in his Sunday church school class. The classmates will be going to school next year and he will be very much disturbed if he must remain in the nursery class while all his classmates are promoted to kindergarten. If promoted

with them now it wouldn't make much difference but it would later when reading is required. He would always be a grade behind.

Our son has two sisters, nine and eleven, who play school with him and teach him things that children without older ones at home don't learn.

All of the children in our neighborhood are older than he, so he is used to playing with older persons.

One of his main interests is swimming. The school to which we hope to send him is associated with our college and during the first grade the pupils are taught to swim in the college pool. I know our son will be upset if all his friends are swimming and he isn't.

He is begging to go to school.

We really do have a problem. We don't want to force our little boy to grow up too soon and have to be in unfair competition, nor do we want to hold him back and make him resent it.

AI APPRECIATE the very clear way in which you have given the arguments for and against sending your son to kindergarten this fall. It is especially gratifying that you are not taking the position that because your son seems to be a bit advanced for his age and is a bright youngster, he should without any question be put in with an older group of children.

The reasons you present for sending him this fall have real merit. It would seem that he would be under no strain in keeping up with those who will be going to the kindergarten with him. He will be going with those with whom he associates now, so that he will be with the right social grouping. His physical size will not prove to be a handicap. And the satisfaction of being able to swim with his friends will be very great. Furthermore, he is in a "state of readiness" for school and that is important.

No one can tell you what you should do. I am wondering if this may be a possibility. Enroll him in the kindergarten for next fall, assuming that he will remain throughout the year. Have an understanding with the school authorities that if, at the end of the half year, it becomes apparent that it is too much of a strain upon him to keep up with the others, he will be permitted to drop out for the remainder of the year, and return the following fall.

You would want the kindergarten teacher to be perfectly frank with you in indicating her judgment as to whether he should remain in school. Assure her that you do not want to push your son too rapidly but neither do you want to hold him back if he is ready to go ahead.

You will be capitalizing on your son's eagerness to go, and it is quite likely that he will be able to keep up with the group without too much difficulty.

Donald M. Maynard



We Made Each Other's New Year's Resolutions

by Rosalie W. Doss

When we were teen-agers growing up, we soon discovered it wasn't the big problem that caused family dissension. A big problem could be handled in a family discussion. The little irksome personal habits we each possessed caused the real family bickering and hard feelings. Most of these irritations were too petty, we felt, to bring up in family discussions. Yet, they gnawed at us and often caused an unpleasant undercurrent of resentment.

Mother must have sensed these pent-up irritations, for one New Year's Day she suggested that instead of making New Year's resolutions for ourselves, we make them for each other. To make it really work, Mother suggested we type out our resolutions and put them in an envelope addressed to the person they were meant for. Then we were to leave the envelope on the hall table. In this way there would be no personal resentment for no one would know exactly which of the five of us had written each set of resolutions.

Mother explained she thought it would be better to learn our faults from those near and dear to us, and have a chance to correct them, than to learn them later from strangers.

I can still remember some of the resolutions my brothers and sisters thought up for me. "You should resolve not to giggle so much." I had to admit this suggestion was justified. I often giggled to cover nervousness or just because I

didn't know how to handle an embarrassing moment. Another list included, "You remember to say 'thank you' to everyone except your brothers and sisters." Again I had to admit it was true. I had become so used to accepting small favors from members of my family that often I didn't bother with a "thank you." Then there was one that really startled me, "You should resolve not to paint up like a clown when you are away from home. You may be fooling Mother, but you are not fooling me." Here I really felt guilty. As a curious teen-ager I was ever so anxious to experiment with all the new cosmetics. Nothing had ever been said, but somehow I knew Mother wouldn't approve of some of my "beauty treatments" with the eye shadow and too vivid lipstick. So I did most of my primping away from home, feeling sure no one in my family would ever be the wiser. But now I had been found out and I felt ashamed.

If any of my brothers and sisters had made these accusations to my face, I would probably have been highly indignant and contradicted them hotly. Seeing these resolutions written out for me on paper made me do some thinking. In the days that followed, I remembered to be more polite to members of my family. I strangled my inane giggle and I threw away my rather dubious collection of "beauty aids" that, I knew deep down in my heart, were not meant for a teen-ager.

I think that each member of the family tried to practice the New Year's resolutions that had been suggested for him or her. For the first time we were seeing ourselves as others saw us. There was much more of a feeling of thoughtfulness and family understanding in our house after that.

Resolving to get along with members of our family is a good New York's resolution for anyone to make, for it prepares us for getting along with people outside our family, too!

Essence

These things must be:

Food, . . .

**The vitamins for body
books to read for soul**

Clothing, . . .

**Garments for the body
friendship for the soul**

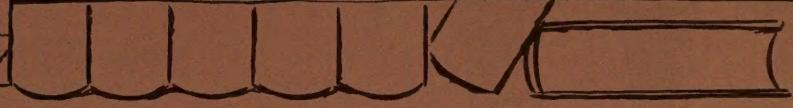
Shelter, . . .

**Home and rest for body
God's refuge for the soul.**

These things must be.

by Mildred Fielder

Books for the Hearthside



For Young People

Four books rolled into one is **Wolf of Badenoch** by Joseph E. Chipperfield (Longmans, Green and Co., Inc., 1959, 244 pages, illustrated, \$3.50). The story is set in the rough Grampian Hills of Scotland and concerns the struggle between two dogs and two shepherds: Bruce versus Wolf; John Mackenzie versus Dukan MacQueen.

Beautiful descriptions of the terrain, the changing seasons, of nature, add color and beauty to the events in the life of the shepherds, the dogs, and sixteen-year-old Robbie Craig. Robbie Craig is a young lad who helps aging Mackenzie herd the sheep. Mackenzie has the roughest grazing lands of any of the shepherds in Grampian Hills, but is revered as one of the most capable among them and of the entire country. All would be well, but a neighboring shepherd, Dukan MacQueen, who is also spokesman for the other shepherds, develops a deep-seated hatred for Mackenzie and Wolf. This hatred has far-reaching consequences, as the readers will learn. At one point to save Wolf's life Robbie and Wolf hide in a cave that once sheltered Prince Charles.

Writing from long study of the reactions of dogs and their code of living, the author makes Wolf and Bruce become real. Definitely this is a book with appeal to dog-lovers.

A very timely book for teen-agers is a story of Alaska in **Victory at Bear Cove** by Elsa Pederson and illustrated by Edward Shenton (Abingdon Press, 1959, 207 pages, \$3). Here is a story of a boy, Pete, and his father, Joe Kalgan, who live in Bear Cove, Alaska. Descendants of Indians, they live in a rather isolated world of snow and ice, trapping and hunting, and in a region all their own. Joe has no learnin' except that of the wilds and plenty of that!

Joe and Pete's peaceful existence is disturbed when the Nilson family arrive and set up squatter's rights—right at Bear Cove! This is hard for Joe Kalgan to take. Had not his forefathers controlled Bear Cove for centuries? The Nilsons had no right to settle in the Kalgan territory even though there was no legal deed to prove property ownership.

Upon seeing the value of reading, Pete determines to learn to read. This

angers his father, for Joe sees no need for Pete to learn to read. Why, because his family had never needed to read. They had known how to hunt moose, how to trap, how to exist happily in a cold country. What good could reading possibly accomplish? No, reading was not for the Kalgins. How could his own son have the desire to read? From then on—Joe and Pete have conflict with themselves and with the Nilsons.

Packed with action, the story moves rapidly. Teen-agers will thrill to the adventures in store at Bear Cove.

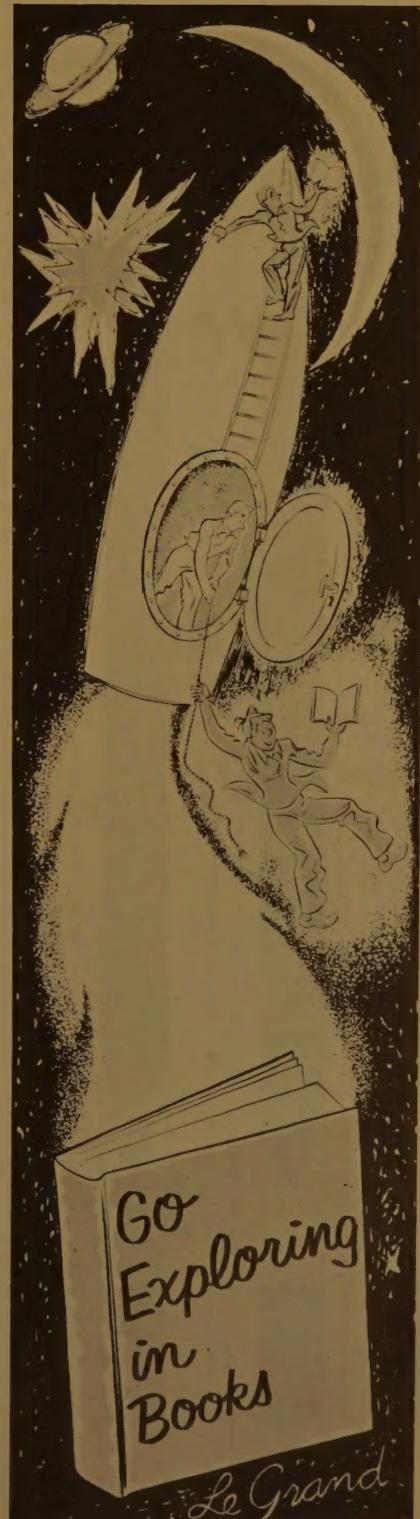
Elizabeth P. Fleming, daughter of American missionaries, is the author of **Redcloud & Co.** (The Westminster Press, 1959, 191 pages, \$2.95). Illustrations are realistically portrayed by Janet Smalley. Last-minute preparations for getting Jerry off to Boy Scout Camp keep the Harte family hopping—that plus the packing necessary for the rest of the family to take on vacation. This is to be a very important summer for Jerry, as he has high hopes of passing the swimming test. After an exciting camp experience, Jerry is off with the family for the summer vacation on the shores of Harte's Lake in Wisconsin. Real Indian territory! Think of all the fun the family is going to have.

For Children

A lovely book of seven stories, **Grandfather Todd of Old Cape Cod**, by Joseph E. Hanson, will delight children (David McKay Co., Inc., 64 pages, \$2.50). All of the stories are about Kate and Gregg and their visit to Grandfather Todd, and what happened there. The stories are fanciful, but of the kind of fantasy that children love. The author uses names of actual places on Cape Cod as he spins these stories that his own grandchildren have enjoyed.

Junior boys and girls, interested in faraway lands and places, will enjoy **New Magic**, by Esma Rideout Booth (Friendship Press, 1959, 128 pages, cloth, \$2.95; paper, \$1.50). The book contains ten stories that give brief descriptions of the country and that tell about boys and girls of Africa who discover the "new magic" that Christian missions bring. This "magic" is the kind that makes people strong and happy.

—LeGrand





Over the back fence

New Plans for the New Year!

Greetings for 1960! *Hearthstone* wishes for all its reader-families a year rich with the greatest blessings and experiences; a year of the deepest joys tinged with gratitude; a year of growing faith and hope and love; a year in which any burden of sorrow is sustained by an unfaltering trust; and a year in which families become stronger united in all the Christian graces.

Hearthstone is also happy to come to you in this issue with several features which it hopes will contribute in some measure to the enrichment of family life. These are not so much new features as they are renewed efforts to provide more material along previous lines.

Instead of a single article and study guide offering guidance for a single meeting of parents, this issue provides two articles with program suggestions for four meetings. Parents' groups meeting each week will thus have material for the entire month. Classes in the church school will thus be provided reading and discussion suggestions for each week of especial interest to families. Groups of parents holding monthly meetings will be able to select the material which most meets their needs and interests.

The section devoted to Worship in Families with Young Children is expanded from three to five pages and is given a different pattern. Our children's editors are striving to find and to develop more effective ways of offering guidance in this important area of family life. They would appreciate our readers writing their reactions, suggestions, and practical experiences in meeting the devotional needs of their families.

Articles of special interest to parents of children and of teenagers will find their way into each issue. They will reveal how other parents have met the problems,

erises, new experiences, and opportunities arising in family life. A these will be within the framework and the perspective of the Christian faith.

The editors very much hope that *Hearthstone*'s readers will feel free to write them any comments, criticisms, suggestions, and ideas which will make the magazine more valuable to their families.

They Are Younger All the Time

Brides and grooms, we mean. Students of vital statistics tell us that in 1958 the trend continued in the direction of younger marriages on the average. In fact, the average age for first marriage is the lowest in our history as a nation, 23 for men and 20 for women. This compares to averages of 26 for men and 22 for women in 1890.

In 1958 there were more girls married at age 18 than any other age. Forty-five per cent of the women marrying for the first time were under 20; thirteen per cent of the bridegrooms were below that mark. The state of Idaho had the youngest averages in the nation, with girls averaging under 19 and men hitting just under the 21 level. In contrast, Connecticut reported marriages averaging 25.4 for the women and 24.6 for the men, the oldest in the country.

Fourteen is the lowest age at which a girl may be legally married in the United States now. Five years ago, it was still possible in four states for girls of 12 to marry.

One other significant fact revealed in these statistics is that one out of every 20 divorced women who remarried in 1958 was a teenager!

These are more than interesting statistics. They represent a situation to which parents, churches and persons concerned with stable and strong families, should give careful study. When are they too young to marry?



Passport to Fellowship

Each year 8,000 to 10,000 Japanese people leave their homeland to settle in Brazil. Ships carrying these people stop for several days in the Los Angeles harbor before continuing their journey to South America. These ships are met by a representative of Church World Service and the Southern California Council of Churches. Each family is given a packet containing such things as clothing, soap, towels, games, gifts for the children and, most important of all, a Japanese New Testament, provided by the American Bible Society. When they arrive in Brazil, many approach the Christian community with their Testaments in their hands, presenting these Testaments as if they were passports to the fellowship of the Christian church. They come to the churches saying, "See, our friends in America invite us to come to your church. Here is our Bible for you to see."

The Rev. T. Miyakoda, Secretary of the Japan Bible Society, who visited these Japanese settlers in their new home in Brazil, reports that many of them became Christians through their study of their New Testaments.

Once again the Bible opened the door to fellowship, not just the fellowship of the Book, The Book That Lives, but the fellowship of the household of faith, the family of the God who is faithful and has called us into "the fellowship of His Son, Jesus Christ our Lord."

It was this kind of fellowship that the unknown Marine longed for fifteen years ago—a spiritual fellowship of Bible reading that started a chain reaction which now reaches millions of people in fifty different countries.

It is the kind of fellowship in which every member of the Bible Society family is invited to have a share by making gifts that live in the Master's work of translating and distributing the Holy Scriptures in this nation and more than forty other countries. Whenever a person with the Book meets a person without the Book, the door has been opened to Christian fellowship.

"If we walk in the light, as He is in the light, we have fellowship one with another."

This is the true passport into fellowship.

—by permission of the American Bible Society.

A Letter to the American Bible Society

Dear American Friends:

I trust that you are all well. When I arrived at the port of Los Angeles in June of 1957, I received a wonderful present from your organization. I want to express my deep appreciation for the wonderful gift that showed me the kind and warm heart of America. Kindly pardon my long silence in not acknowledging your gift.

At the present time I am working on a farm near San Antonio, Parana, Brazil. As I was not used to manual labor, I had many misgivings during the first few months after arrival. Many are the times that I wondered why I had emigrated to Brazil. However, as I became adjusted and acclimated, I began to enjoy my work.

Amongst the practical gifts enclosed in the comfort kit I found a Japanese Bible. In the beginning I used to read a few passages. This was the first time I ever knew the contents of this Book. Gradually I became aware of God's message. I must confess I have never read the Bible before. Now I find that I must read it daily and I look forward to the time I can read it after my day's work.

This new outlook is due entirely to the kindness of your people in the United States. Thank you from the bottom of my heart.

Katuichi Hoshino.

Outlook for Bethany Press Books in 1960

THE PASTOR AND COMMUNITY RESOURCES by Charles F. Kemp. A basic manual for pastors to state their relationship with social agencies, and to provide information regarding resources in every community. It relates the pastor to present social service. Published in cooperation with the Department of Social Welfare. \$1.50

THE NEW PEOPLE OF GOD by William J. Moore. Facts about New Testament Christianity—a leadership training text, course 122A. The author analyzes the books of the New Testament to discover the mission of Jesus as teacher, prophet, Messiah, and the interpretations of other biblical writers. \$.75

THE RESTORATION PRINCIPLE by A. T. DeGroot. One of the finest and clearest books on the subject, the purpose of this manuscript is to provide a historical background for the American Restoration Movement that in particular initiated the Disciples of Christ. It tells just what should be restored in the church. \$4.00

THE CHOSEN PEOPLE by Osborne Booth. *A narrative history of the Israelites.* Described are the early of Israel, its patriarchs and prophets and monarchs who created its history, the exile, the rules of Persia, Greece and Rome. Dr. Booth feels the New Testament cannot be understood apart from the Old Testament. \$4.00

TRUMPET CALL OF REFORMATION by Oliver Read Whitley. Effects of social, economic and cultural conditions upon American religious groups in general and the Disciples movement in particular are reviewed. Writings of Alexander Campbell and others in the Disciples' formative years tell of the controversies of that period. \$3.95

WEEK OF THE CROSS by Will Sessions. A clear, concise picture of the final week of Jesus' life in this world from Palm Sunday through the day of resurrection as attested in the Bible. The minute details of each day are presented in a chronological fashion to give unity and order to the Passion Week. Insights into the personalities about Jesus make this a captivating book to read. All the events of Passion Week are recaptured in story form. Ready February 18. \$2.00

MARCH OF THE YEAR by G. Curtis Jones. Special sermons for special days. 21 outstanding sermons used by the author on special days throughout the year, such as New Year, Youth Week, Easter, Thanksgiving, Reformation, etc. Included is a valuable section known as "Starting Blocks" to assist the busy minister as he seeks unusual topics for his sermons. Anyone who speaks before church groups will find in this book the foundations for many successful talks. \$3.50

THE LAYMAN BUILDS A CHRISTIAN HOME by Vera Channels. Mature Christianity and its practical application to love, marriage, and family life is the basis of this volume. The author describes the mature attributes of the individual which make marriage a happy spiritual union and child-rearing a creative experience. In addition to frank instruction on most phases of family life, there is discussion of resources for help both inside and outside the home. \$1.75